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Young Calvinist Convention: A Breakthrough Experience

by KEITH KNIGHT

More than 1000 young Calvinists from across Canada and the United States converged on Calvin College's Knollcrest Campus in Grand Rapids, most of them afraid of what they might learn about themselves. It was the annual Young Calvinist Convention and those who attended were about to experience a breakthrough in communication.

The entire convention population stormed into the momentarily vacant dormatories, bringing the "campus family" even closer together. Theme of the convention, held from August 21 to 26, was Breakthrough.

Bert Selles, dynamic song leader from Hamilton, Ont., accompanied by The Boundaries, a Grand Rapids folk group, set the pace in the Fine Arts Centre with an enthusiastic sing-song which included meaningful, new lyrics and old favorites.

Friday evening around midnight, like the four evenings to follow, living group sessions of eight persons in a group talked about the impact of the day's program on the conventioneer's spiritual life and a sincere evaluation of their own involvement in Kingdom work at home.

Saturday morning the conventioneers were bombarded by tons of facts about man's dim future through an exhilarating audio-visual presentation by Harold Pluimer, NASA consultant, lecturer and author.

Entitled The Frontiers of Our Time, Mr. Pluimer set out to portray the rapid pace in which today's youth is caught up and the seemingly endless task for youth to rescue the world from oblivion.

He cited a number of scientific and medical predictions such as pre-natal adoption, synthetic wisdom, instant transplant of a foreign language, a youth party in the American federal government and brain transplants within 10 years.

The real hope to secure peace of mind, he said, rests in the voice of youth.

The afternoon program consisted of 14 workshops which were followed by an audio-visual portrayal contrasting Western world happiness with seemingly far-removed hunger, starvation and death.

Break-Out was the thesis of the evening presentation in the field house. During the initial half of the program the steel sound of emplified guitars and the steady drone of the electrical organ from the rock band provided a somewhat confusing atmosphere for most of the 1,000 who attended.

In another corner there was fighting and screaming while an artist wildly painted a portrait of horror. But a spotlight shone into the centre of the gathering and a word from scripture was read. Laughter and harmony danced throughout the auditorium while colourful slides turned the grey concrete walls into a warm reflection of happiness.

The evening program sparked conversation throughout the campus, especially in the coffee houses and during the buzz sessions in the dorms.

On Sunday the conventioneers were welcomed into the homes of hundreds of Grand Rapids families as each young person was to spend the day with a host. Each conventioneer experienced a tremendous breakthrough in communication resulting in true Christian fellowship throughout the day.

In the evening, more than 3,500 persons converged on the field house to worship with Rev. Lewis Vander Meer and The Messengers, a college vocal group.

"We Are One" was the title of a disturbing film which started off the Monday program. It effectively contrasted the rich life which we lead with poverty and hunger in other parts of the world.

Several young people participated in a beach ministry on Monday afternoon while the majority of the conventioneers swarmed to the Christian Reformed Conference Grounds for a swim and Bar-B-Q. This proved to be a truly rewarding experience for those who took part in the ministry and especially those who came to know Christ.

Tuesday's program provided a "Breakthrough in Service". Several prominent persons in the fields ranging from the communications media to social services and bicycle evangelism conducted a total of 15 workshops in the Fine Arts Centre. The task of choosing one workshop to attend from the tempting number provided a major chore for many. As a result some became unable to attend any of the workshops.

The "Breakthrough" business meeting was held in the afternoon, the last to be chaired by Rev. William Brink before he would take up his duties as stated clerk of the Christian Reformed Church.

Plaques were presented to various youth groups for their fine participation in the annual Young Calvinist campaign.

Presentations were also made to the league which created the most striking banner and the most exceptional society scrap book.

Representatives from Bozeman, Montana — site of next year's Y.C. convention — gave an audio-visual presentation of the facilities which will be used in 1971.

The 1972 convention has been awarded to Niagara League which will host the annual affair at McMaster University in Hamilton, Ontario.

The Breakthrough experience reached its climax at the Tuesday evening banquet, held in Grand Rapids Civic Auditorium. That powerful singer, Jim Bolden provided an electrifying reward for the entire audience, capturing the soul of Christian living. College president Dr. Spoelhof's closing address provided a fitting end to the convention.

"This convention is like commencement," he said. "After staying here for a while and learning, you are now graduating from Breakthrough. This marks the beginning."

TRAINING OF MINISTERS

During the first two weeks of September I had an educational experience which I enjoyed very much, and would like to share with you. I attended the Institute on Family and Marriage Counselling organized by Iona College, an affiliate of the University of Windsor.

The purpose of this Institute was to give intensive training in marriage and familly counselling for various professional people who run into such problems as part of their work, even though such counselling is not central to it. The idea is to give enough training to these people to help them to be useful counsellors, since there are many people who would not dream of going to a specialist in counselling.

People of various professions were there, priests, an army chaplain, protestant ministers of many denominations, including two Christian Reformed ministers, social workers, psychiatric workers, nurses and perhaps some other professions.

The training was intended to deal with a wide variety of problems people face in marriages and in the family. Our speakers were highly qualified to deal with their topics. Several were from the International Institute for Family Relations from Los Angeles, California. Others were from Ann Arbor, Michigan, Calgary, Windsor and Toronto.

I would like to give just a bit of an indication of the variety of topics dealt with.

We dealt with the counsellor himself, to discover what he can do, what he can not do, and how what he is influences what he does. Also we spent time studying the tools available to the counsellor. For example we spent much time studying the use of a 'test' that has been developed to show people how they see themselves.

As far as the topics of the lectures are concerned, we dealt with such problems as: what do you do in a situation where people develop a great deal of hostility to one another; money problems; the law and the family; the other man, and the other woman; grief counselling; the place of children and so on. We also had some demonstrations during which some of the techniques were put into practice.

At the end of each day, we had a two hour group therapy session. This was a new experience for me. We got together in groups of about twelve people. The purpose was to talk about the people in the group, not about all sorts of academic questions. We tried to observe what happens when a group of people gets together. What are group processes? What happens to the individual when he gets into a group? What does the group do to him, and what does he do to the group?

In my opinion, this was an important part of the day.

It was helpful in making it easier for all of us to open up to each other. Particularly revealing to many of us was to discover very openly and candidly how others see you. Do others easily 'warm-up' to you, or does your posture, your behavior, your personality turn them off? Can you imagine how helpful this kind of information and exchange is for ministers and teachers? I am convinced that many ministers would benefit greatly from this kind of session. They may find that they had traits that once they see some of those traits they will do all they can to get rid of them!

Some of the profit derived from this kind of study I have already hinted at. Dealing with people requires a great deal of sensitivity to their needs. Especially pastors, as shepherds of their congregation, should do all they can to be as aware of what is going on in the minds of his people as possible. How often do we not fail to remember that not only what we say, but how we say it, is important. Just as important is: what do your people need to hear at this moment, and how must you get that across to them? The psychologist is able to teach us much at this point.

Having stated this positive appreciation — and much more could be said — I would like to point to two dangers.

The first of these is that the psychologist is easily tempted to over-estimate the significance of his work. You can see this happening quite often in the popular magazine "Psychology Today." Here psychology does not limit itself to its specific scientific and healing task, but it takes on very clear signs of a new religion. As new religion it openly challenges Christianity. When psychology

(Continued on page 2)

BATTLING JEALOUSLY for control over a herd of dairy cows at University of Guelph, a buffalo locks horns with a passing elk whose roving eyes glimpsed and coveted the buffalo's three potential mates. The university is trying to cross the buffalo with a cow to produce a "buffacow" which might be hardier than standard cows. In this fight the buffalo sent the elk fleeing easily.

11th ANNUAL MEETING of the
ALL ONTARIO
DIACONAL CONFERENCE

on SATURDAY, OCTOBER 17, 1970

in the KNOX CHRISTIAN SCHOOL, BOWMANVILLE, ONT.

Theme: "MEET THE CHALLENGE".

PROGRAM:

9.00— 9.30	Registration
9.30—10.30	Opening of the Conference — Annual Reports Greetings from guests — Introduction of workshops
10.30—12.00	Workshop Session Morning
12.00— 1.30	Dinner
1.30— 3.00	Workshop Session Afternoon
3.15	Inspirational Address "Meet the Challenge"
4.15	Closing of Conference

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Please use your God-given freedom of expression and ability to write by informing Prime Minister John P. Robarts, Labour Minister Dalton A. Bales, Liberal Leader Robert F. Nixon, Liberal and NDP labour critics Dante M. DeMonte and Stephen Lewis, your area MPP (% Queen's Park, Toronto) and your local editor that you strongly favour full freedom of association and religion and that you disapprove of compulsory unionism. Pick up pencil and paper **tonight**. Kindly urge your friends and fellow-workers also to speak their minds. People's freedoms to choose and work are at issue!

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Church Announcements

CHR. REF. CHURCH

Called

to Sarnia III, Ont., Rev. Gerrit W. Sheeres of Grand Rapids, Mich.

to Ferrisburg, Vermont, Rev. Henry Numan Jr., of Peterborough, Ont.

to Calgary I, Alta., Rev. Henry Wildeboer of Sunnyside, Wash., U.S.A.

Declined

for Hamilton I, Ont., Rev. B. Den Ouden of Holland, Mich.

CAN. REF. CHURCHES

Called

to Neerlandia, Alta., Rev. C. Oly of Orangeville, Ont.

Accepted

to Toronto, Ont., Rev. D. VanderBoom of Burlington, Ont.

—□—

FAREWELL REV. SCHALKWYK

Recently we said farewell to Rev. L. T. Schalkwyk, after he had served the Riverside Christian Reformed Church at Wellandport for four years as preacher, catechism teacher and pastor.

Many had turned out for the farewell evening. The Brass Band and the choir did several numbers. The Young People's Society had made a rhyme for each letter of our pastor's name. The Calvinettes did a skit.

We were sorry to see him leave. We presented him with an office typewriter and Mrs. Schalkwyk received an artistic European vase, a cast iron candelabra and religious records. May the Lord bless them in the church of St. Thomas.

—□—

REV. H. BADE ELIGIBLE FOR CALL

The consistory of the Christian Reformed Church of Surrey, British Columbia, announces that Rev. H. Bade plans to terminate his leave of absence in The Netherlands, and declares him eligible for a call. Address: Rev. H. Bade, Kampweg 91, Doorn, The Netherlands. The consistory sincerely recommends the Rev. Bade for consideration by the congregations of the Christian Reformed Church.

On behalf of the Consistory of the Surrey Chr. Ref. Church,
W. Dykstra, President.
J. Vanden Brink, Clerk.

THE I.O.D.E. INVITES YOU TO TORONTO'S MAMMOTH BAZAAR

(Canadian Scene) — On Thursday, October 15, the I.O.D.E. will hold a mammoth bazaar in the St. Lawrence Market, Toronto. It will be the first time that all of the 80 Metro Chapters have banded together to sponsor one project. From 10.00 a.m. until 4.30 p.m. for an admission of only 50¢, patrons will be able to browse in thirty-five boutiques, win a door prize drawn every hour by prominent Torontonians, and enjoy lunch at the snack bar. At 5.30 p.m. an Extravaganze Frolic will get under way with refreshments and dinner. The proceeds will help all Chapters to continue the many programs carried on across Canada.

The members of the I.O.D.E. extend a special invitation to new Canadians to join them in making this a day for all Canadians.

THE FIRST I.O.D.E. CHAPTER IN THE WORLD

In the year 1900 Mrs. Clarke Murray of Montreal sent a telegram to Mayor Beckwith of Fredericton, New Brunswick: "Will the women of Fredericton unite with the women of Montreal in federating as Daughters of the Empire, and invite the women of Australia and New Zealand to unite with them in service to the Queen, an expression of our devotion to the Empire, and an emergency fund to be expended as Her Majesty sees fit."

Mayor Beckwith responded by calling a meeting in the Council Chambers of Fredericton's City Hall and the world's first Chapter of the Imperial Order Daughters of the Empire (I.O.D.E.) was formed.

With Her Majesty Queen Elizabeth as patron, the I.O.D.E. is a patriotic, non-sectarian, non-partisan and philanthropic organization with a membership of 27,000 women in 940 chapters extending from Newfoundland to the Yukon. In 1969, alone, members raised more than half a million dollars to continue the Order's work at home and overseas. Projects reach into schools, hospitals, Indian reserves, the Red Cross, The Canadian Institute for the Blind, senior citizens' homes. A study of the social and educational history of Canada during the past 70 years reveals that the work of the I.O.D.E. was ever in the forefront.

CITIZENSHIP

For many years the I.O.D.E. has been first to recognize the needs of immigrants. Members have met ships arriving at ports in Quebec and Halifax. At the Halifax port nursery, children are entertained with scrap books made by the Quebec members while parents' inquiries are answered and help arranged when required. Detainees held at the Immigration Building in Quebec receive gifts and numerous acts of kindness. After the initial welcome, members living in villages, towns and cities across Canada continue to help the immigrants through friendly visits, help in language instruction and entertainment at Christmas parties and in members' homes.

The I.O.D.E. has always believed that unity is developed only through appreciation of the contribution of Canada's multilingual population, and so many successfull international gatherings have been held in the form of fairs, fiestas, concerts, festivals of Christmas carols and coffee parties. For years members have attended Citizenship Courts and welcomed new Canadians at receptions following the court ceremonies. Citizenship Days have also been made meaningful by the I.O.D.E. A unique Citizenship Day is held in Quebec City when the mayor invites representatives of the I.O.D.E., and all those who have become Canadian citizens during the year, to a reception. Arrangements for school children to attend these Citizenship Courts are made and prizes are awarded for school essays and speaking contests on Canada and good citizenship. Beyond this, when the newcomer to Canada seeks to learn about the country in Canadian newspapers printed in his own language, the informative articles credited to **Canadian Scene** are available to him because the I.O.D.E. and many other public spirited Canadians supply these articles to the foreign language press, free of charge, through their support of **Canadian Scene.**

TRAINING OF MINISTERS

(Continued from page 1)

crosses these borders, the warning of John applies to it, as to all idolatries, I John 5:21. But as a tool for understanding people and for dealing more meaningfully with them it is useful.

The second danger is related to the first. As I see it, there is a danger to the preacher: the danger that he converts himself from being a preacher to being an amateur psychologist. But that is not your calling as messenger of the Word. To be a preacher, you may use the insights of the psychologist, but preaching goes far beyond psychology. It is even a possibility to reduce Bible study to psychoanalyzing the Bible. Preaching based on that sort of Bible study is going to be pretty deficient, for you are then on the road to exemplary preaching, with all the dangers inherent in that method (see Dr. S. Greidanus, **Sola Scriptura**).

However, if you avoid those dangers, you can benefit from this sort of training, and I heartily recommend it to all ministers and teachers.

Rev. Allan Groen.

ANNUAL MEETING CJL FOUNDATION

We are informed that the annual membership meeting of the CJL Foundation (The Committee for Justice and Liberty) is scheduled for Saturday afternoon, February 27, 1971 in Rexdale, Ont.

More particulars will be announced later, but this date is mentioned now already to prevent that other events would be planned for that day.

STUDENTS IN KINGSTON, ONT.

Every year young people from all over Ontario come to Kingston to attend one of its educational institutions: Queen's University, Royal Military College, St. Lawrence College, Schools of Nursing, etc.

Some of these students contact us, others try to "disappear." Some consistories inform us, many others do not let us know.

You are kindly requested to inform us if any of your members (baptized or confessing) is in Kingston, and transfer his/her membership, or give a student membership.

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Let's Play Chess

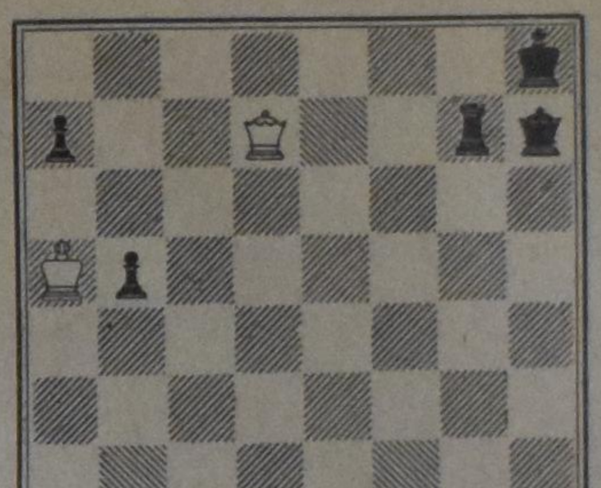
Editor: Mr. C. Hess

FOR YOUR ENTERTAINMENT

In think that this time we should consider an excellent study again. In general, studies and endings show the real beauty of chess better than problems. One of the giants among the composers, Henry Reti, once told a colleague, 'There is more scope for beautiful chess thought in the study than in the game'. He had a point there, wouldn't you think? Now, what about this fine study?

The author is Niels Hoeg, a Danish composer. Year of publication: 1919.

Black: 5 pieces



White: 3 pieces
White to play and win.

If you have time left you should first work on this study yourself. Turn to the given solution last of all. 1. Q-K8 (De8) ch, Q-N1 (Dg8); 2. Q-R5 (Dh5) ch, Q-R2 (Dh7); 3. R-B8 (Tc8) ch, R-N1 (Tg8); 4. Q-K5 (De5) ch, Q-N2 (Dg7); 5. Q-R2 (Dh2) ch, Q-R2 (Dh7); 6. Q-QN2 (Db2) ch, Q-N2 (Dg7); 7. R-B3 (Tc3)!! wins. This magnificent quiet move wins the Q quickly (7. —, R-B1 (Tf8); 8. Q-R2 (Dh2) ch etc.), or the R (7. —, Q-B3 (Df6); 8. R-R3 (Th3) ch, K-N2 (Kg7); 9. R-N3 (Tg3) ch or 9. R-R7 (Rh7) ch, K-B2 (Kf7); 10. QxQ (Df6:) ch etc. I am sure you will enjoy this marvellous study tremendously.

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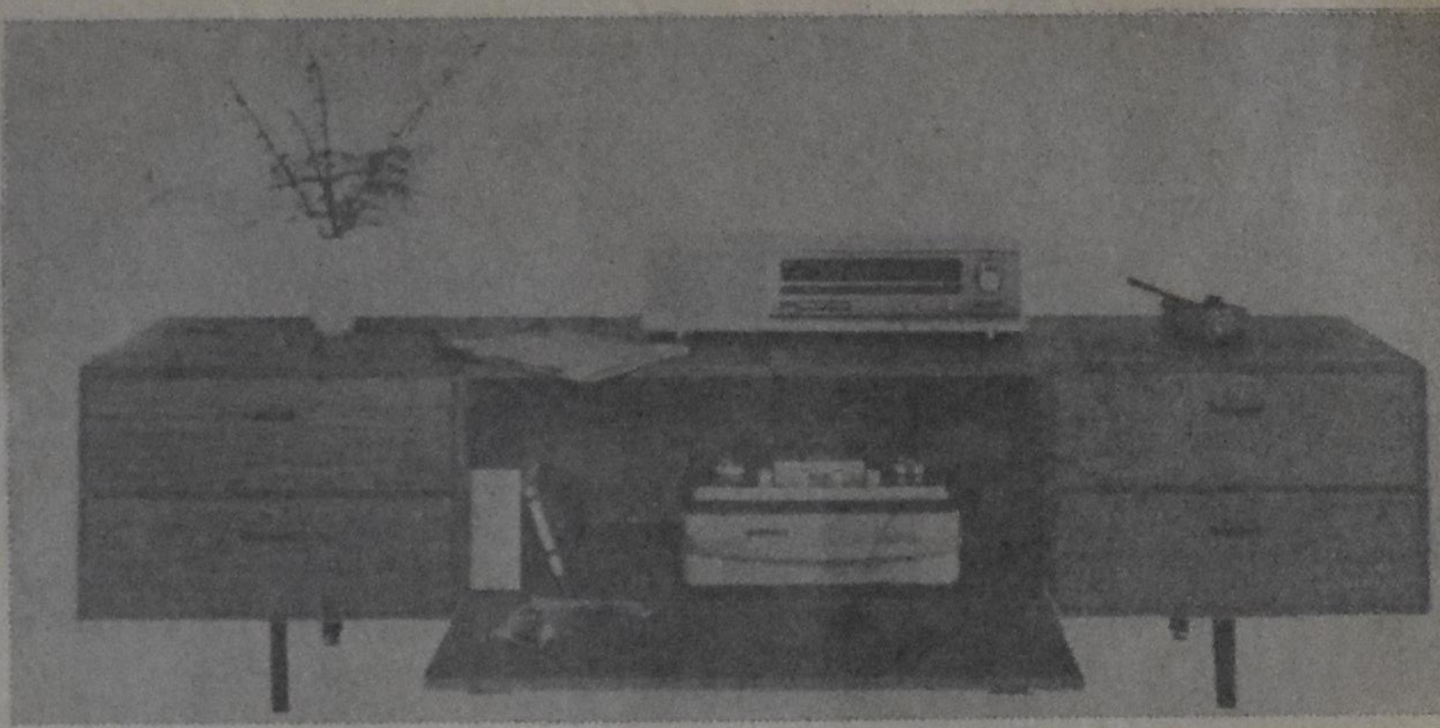

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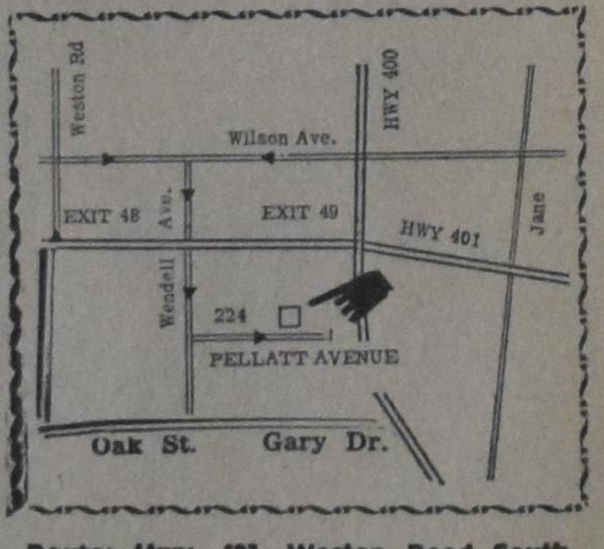

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ALLEGIANCE

All through the ages, people have been anxious to take a look into the future. For mature people it is difficult to digest that the future cannot be controlled, but that one has to wait and see. While so many things have been subdued to the knowledge and ability of man, the future is still a thing which is and stays beyond human dominion.

Even among Christians the desire can hardly be subdued to lift the curtain of time and see what is in store for tomorrow. It seems that the book of Revelation (to John) gives some assistance. What the apostle John saw on the island of Patmos is described as something which still had to take place. However, this is not and cannot be the purpose of this book of the Bible. When John in chapter 12 describes the woman who gave birth to a child with the dragon watching closely so that it might eat the child immediately upon birth, it is evidently a reference to the birth of the Lord Jesus Christ. While John saw this vision and wrote it down the birth of the Saviour was a thing of the past already. Instead of giving history in a chronological order, the Revelation is rather an enfolding of the total history of the world in visionary form. It is a total picture, in which past, present and future are interwoven.

At the end of chapter 13 the two beasts, that will dominate the earth are mentioned, especially the human race. Everyone will worship the beasts; all men will be forced to do so. Everyone, small and great, rich and poor, slave and free, had a mark placed on his right hands and on his forehead and no one could buy or sell, unless he had this mark. In as far as this is past, present or future, is hard to say, but it is very well possible that we are heading for a world structure in which all nationalities will be amalgamated into one huge worldpower. This worldpower will probably concentrate its full strength on the final battle with the Lamb. But the Lamb will have the victory with the hundred and forty-four thousand, who have His name and the name of His Father written on their foreheads.

This development came especially to mind on reading the article of Mr. Plantinga, published elsewhere in this issue. Mr. Plantinga gives his ideas of a Christian foreign policy and comes to the conclusion that we have to strive for a world community in which we have to share wealth with others, and in which we have to give recognition to all human beings as equals.

Suppose that such an idea becomes a reality (and it is not at all impossible that it will) than we could very well be heading for such a world community under one world government. Mr. Plantinga does not go that far in his article, but it could very well be a consequence of what he writes.

It seems to us that Mr. Plantinga's article deserves careful consideration. The question may come up as to whether a christian could support such a development. Is that not the same as supporting a power structure which is supposed to be against the Lord?

To use the same figure of speech as is used in the Revelation, we would say that supporting the structure of such a world power is not the same as to receive the sign of the beast on one's hand and one's forehead. It is very well possible that the Church co-operates in the development of the final decision, without paying allegiance to the beast. Christ himself works towards such a finale, but all the time He is exactly opposite of the beast. And His followers, the Christians, are put in the same position.

We are heading for crucial times. We must be aware that we have to take an active part in the development of the history of mankind. It may even be put more strongly: we must not passively undergo this development. We should actively be engaged in it. But our allegiance to the Saviour should beyond all doubt, even to the point where we cannot buy or sell because we do not have the mark of the beast. There is also a promise in the same book of Revelation: "To those who win the victory I will give the right to sit by me on my throne, just as I have been victorious, and now sit by my Father on his throne." (3:21)

D.F.

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October 22	October 16	October 14 noon
October 29	October 23	October 21 noon
November 5	October 30	October 28 noon
November 12	November 6	November 4 noon

TWENTY-ONE YEARS - SIERRA JUAREZ ZAPOTEC NEW TESTAMENT

Mr. and Mrs. Niel Nellis are Wycliffe Bible Translators. Twenty-one years ago they entered the village of Atepec in the State of Oaxaca, Mexico. The purpose of coming to this village was to translate the New Testament into the language of the people. Although there were a few who spoke Spanish, the majority of the people spoke Zapotec, an Indian language. The village of Atepec is approximately 70 miles from a good highway. Today the village can be reached by car but most of the 21 years that the Nellises have been there they had to travel by foot or by burro. The terrain from the main highway to Atepec is mountainous with scenery that is breathtaking. In the early part of their labors in the village it took them several days to reach their village. Although separated from loved ones and living in primitive conditions, they were driven on with one desire — to translate the Word of God into the language of the people.

The Zapotec Indians live much as their forefathers did hundreds of years ago. They are farmers who raise their crops on the fertile mountain sides. Because of the high altitude their climate is cool. Since the coming of the Spaniards their religion has been semi-pagan. Many of the old superstitions, beliefs, and practices of centuries back have remained with them in spite of the fact that some Roman Catholicism came in the 16th century. Because of the past policy of the Roman Catholic church of keeping the Bible from the people, and especially since the Zapotecos did not have the Bible in their language, very few have read the Bible. When the Nellises arrived, the people did not even know what the Bible was, they were without a saving knowledge of Christ.

It was not easy to begin translating the Scriptures into a tonal language which had never been written. Before beginning their work, they had to learn to speak Spanish. Then weeks were spent in trying to learn the Indian language by listening to the people. Though they are willing to admit there were times when they became discouraged, nevertheless, the Lord blessed them as they labored. In time, with the help of those who could speak Spanish and Zapotec, they not only learned the language, but they also put it into writing for the first time. Then with zeal and enthusiasm they set about the task of translating the New Testament.

There were times of disappointment, but early in the work God encouraged them with some fruits. One of the native informants who assisted in the translation soon discarded his images and idols and became a Christian. Soon after, another informant, also under conviction, removed his images. About half a year later he made a full commitment to Christ and confessed that he had kept his images hidden under his bed thinking that in an emergency he might still need them. These early informants who became Christians as they studied the Word began witnessing to others. As time went along, various Gospels and Epistles were translated and made available to the people. The result has been that today there is a native evangelical church in Atepec.

After 21 years the New Testament in Zapotec has been completed. June 7-8 the New Testament in Zapotec was dedicated and presented to the church for distribution. A number of individuals gathered for this special occasion in Atepec. Among those present were the families of a number of Wycliffe translators, including Dr. Frank Robbins, Director of Wycliffe Bible Translators in Mexico. Since Scripture Unlimited (a joint effort of New York Bible Society and the World Home Bible League in Latin America) was the publisher, Mr. and Mrs. Wm. A. Chapman, founder of the World Home Bible League, Attorney Espinosa, President of the Mexican Board and the writer and his wife were also present for this special occasion. It was an experience that those present will never forget. The formal dedication took place Sunday in the church. How thrilling it was to see over 150 people gathered in their church building. This was the evidence of the Holy Spirit blessing the Word while the Nellises were slowly translating it for release to the people. A number of representatives of other groups were present. Some came as far as from Chiapas from the Presbyterian and Reformed Church mission area. Many took part in the three hour service. One of the main speakers who brought an encouraging and inspiring message was Attorney Espinosa.

SOME OF THOSE WHO ATTENDED THE DEDICATION OF THE NEW TESTAMENT

Left to right, Attorney Efrain Espinosa, President of the Mexican Home Bible League; A Zapotec Christian, the first Christian who was converted while serving as a consultant; Prof. Chester Schemper, Director of Scriptures Unlimited for Latin America; Mr. Wm. A. Chapman, Founder of the World Home Bible League. Notice he holds part of the offering of the congregation for Bible distribution in the form of ears of corn; The deacon of the church who took the offering in a colorful bag tied to the end of a stick; Mr. Niel Nellis, who with his wife, spent 21 years to translate the New Testament in Zapotec; Mrs. Wm. A. Chapman, cofounder, with her husband, of the World Home Bible League; Mrs. Niel Nellis; The missionary of the church to neighboring villages; Dr. Frank Robbins, Mexican Director of Wycliffe Translator; A Zapotec Christian, one of the informants who became the second Christian in the village; Pastor of the church which had attendance of over 150 people the morning of the dedication.

A Zapotec New Testament was the fruit of 21 years of labor — the Book in the hands of the people. No wonder the Nellises wept for joy when a special edition of the Zapotec New Testament was given to them by Dr. Robbins. It symbolized the fruits of their labors; but the fruits have been greater for out of this has come a church — a body of believers who confess Christ as their Savior and Lord. More than 30 of us were guests of the Nellises to share their joy with them. Scriptures Unlimited is grateful that it could have a part in this ministry by publishing and making the New Testament available to the people. There are many more Zapotecs who must be reached. To reach them will depend on you. Wouldn't you like to share in this project? Send your gifts to the Canadian Home Bible League and designate them for Scriptures Unlimited in Mexico.

Chester Schemper.

TOWARD A CHRISTIAN FOREIGN POLICY FOR CANADA

by THEODORE PLANTINGA

The twenty-fifth anniversary of the United Nations has come and gone, and no one seemed to take much notice. Lester Pearson made a speech, and a few ceremonies were held, but to most of the world the event was an embarrassment. Judged in terms of the mission which it set for itself, the United Nations has failed, but few could muster the courage to say so openly.

Some time before this **Maclean's** magazine asked whether anyone still needs the distinguished ambassador from Canada. The Trudeau government has publicly asked the same question, and its answer, apparently, is No. If the recommendations of the recent foreign policy review are implemented, Canadian ambassadors will be instructed to think of themselves more as trade representatives than as ambassadors.

These two events, I think, are symptomatic of a trend. And this should lead us to ask where our country is headed in the area of international relations. Just what are the aims of Canada's foreign policy? And if these aims are wrong, what should Canada be trying to achieve instead through its foreign policy and representatives abroad? If the Reformed community is ever to become the nucleus of a Christian political movement in Canada — and I sincerely hope it will — it will have to begin formulating answers to these questions, now — not in five years. No political movement or party may ask the allegiance of the electorate unless it is willing to confront questions of foreign policy as well as questions of domestic policy, for the two cannot be fully separated.

In our search for a Christian foreign policy for Canada, we must first disabuse ourselves of the notion that a Christian foreign policy is something we can simply look up in a handbook on Christian statecraft. In other words, we are not in search of a set or framework of policies which both Canada and the United States must then proceed to implement. In dealing with inter-national relations, we must always bear in mind the **current** world situation with its problems and needs. When we do so, we find that the United States is not now in a good position to undertake dramatic new initiatives in foreign policy. The best it can possibly accomplish, for the moment, is a partial relaxing of its tensions with the Communist world. The United States, after all, along with the Soviet Union, is the guarantor of the stable instability that we tend to mistake for peace. Any major upset in the balance of power — or the balance of terror, if you will — will probably lead to nuclear war. Canada, on the other hand, is not bound in this way; it has some freedom to manoeuvre and to institute creative new measures in its foreign policy. Therefore, our Christian foreign policy recommendations cannot be the same for the United States as for Canada.

At present, however, the foreign policies of the two countries are quite closely bound up with one another, and they share a common ambiguity. I refer, of course, to the ambivalent attitude of North Americans (and here they differ from their western European allies) to the Communist nations. The United States and, to a lesser degree, Canada have never really accepted the reality of Communist rule throughout much of the world. While Britain recognized the Communist government in China almost immediately, the United States cherished hopes that it might collapse or be overthrown, perhaps with American assistance. In the 1950's the government in Washington mused publicly about "unleashing Chiang Kai-shek" and liberating the smaller countries of eastern Europe from Communist rule. Yet, when armed rebellions broke out in some of these countries, it did nothing to help. And in 1961 the United States even went so far as to sponsor an invasion of Cuba by opponents of the Castro regime, but it did not have the courage to give the invasion sufficient military backing to succeed. In recent years many right-wing politicians in the United States have cautioned us against the "mistake" that the existence of Communism can ever be tolerated. And today America's ambivalent attitude toward Communism is most clearly symbolized in the deep division of the American public on the question of the war in Indo-China.

(Continued on page 4)

TOWARD A CHRISTIAN FOREIGN POLICY FOR CANADA

(Continued from page 3)

The United States and Canada have good reason to be afraid of Communist China, the Soviet Union and their allies. But we too often forget that the Communist world likewise has good reason to be afraid of the United States. The United States, after all, has made countless warlike gestures in the last twenty-five years, and has succeeded in living up to Communist caricatures, propaganda and predictions to an extent that we perhaps do not realize. The Communist ideology proclaims that the capitalist economy inevitably creates foreign wars and causes repression — and ultimately armed revolt — at home. In the last ten years, America's foreign policy and domestic history have done little to prove these claims false. It need not surprise us, then, that the average citizens in a Communist country genuinely fears an American nuclear attack, just as his American counterpart fears a nuclear attack from Russia or China.

If we leave the tangled issue of Canada's many-faceted relations with the United States out of the picture, we may affirm that the first step in constructing a Christian foreign policy for Canada's future must be a decision and commitment on this question of co-existence with the Communist world. Three decades ago Canada reluctantly concluded — and rightly so, I think — that co-existence with Fascist Germany and Italy was not possible. And that decision was followed by decisive action. Today's precarious world situation is equally in need of a decision followed by decisive actions. And that decision, I think we would all agree, is that Canada must recognize and learn to live with the Communist world, for it would be suicidal madness for the western world to try to overthrow the present Communist governments.

Formal and practical recognition of the Communist world, and especially Communist China, must then be the first step toward a Christian foreign policy for Canada. And this step, I dare to hope, is already being taken by the present government in Ottawa.

But when we inquire into the long-range goals of the foreign policy of the Trudeau government, we do not get a satisfactory answer, for international relations is definitely not Mr. Trudeau's strong point. The foreign policy of Canada, Ottawa officials are now admitting, is based on self-interest — and that conceived largely in short-range economic terms. Mr. Trudeau, after all, is one of the new breed in politics, the "realists" or "pragmatists" who disdain "ideology'. But when we look more closely to see what this new "pragmatism" is all about, it turns out at best to be the traditional Canadian confidence that "We'll muddle through somehow," and at worst the attitude "We'll look out for ourselves, and to hell with everyone else." Such enlightened pragmatism, I fear, now shapes Canada's foreign policy.

We Christians, of course, can never be satisfied with such an approach, neither in our personal lives nor in the life of the state. Government discharges its responsibilities only when it strives to establish peace and justice abroad as well as at home: the government or governing political party that regards itself as nothing more than the expression of the interests of some group like business or labour is not legitimate. The second step toward a Christian foreign policy for Canada, then, is the declaration that the promotion of a just peace throughout the world must be the over-riding aim of Canada's foreign policy.

Peace, obviously, begins at home, and before Canada adds peace to its list of commodities for export, it must achieve true peace within its own borders. If it can solve the problem of peace at home, it will in principle have the answer to establishing peace abroad. If French-Canadians, English-speaking Canadians, immigrants from many lands, and diverse groups of Indians and Eskimoes can learn to share one country harmoniously, then there is hope that all the peoples of the world will learn to live in peace with one another.

The first prerequisite for true peace, as the tragic recent history of the Middle East has demonstrated, is **recognition.** In any situation where deep-rooted hostility exists, the first step toward reconciilation is that the two groups recognize one another as human in the fullest sense. Without such recognition there can be no morality and justice, and the absence of morality and justice is often due to the absence of this recognition. Sad to say, there are still areas in the United States where it is rare for a white man to be sent to prison for injuring or killing a black man. The reason for this is not unrestrained wickedness, as Northern liberals like to think. Throughout most of the history of the United States, the black man was not regarded as a real human being. Therefore he could be enslaved, bought or sold, separated from his family, beaten, and even killed, just like any other farm animal. These attitudes, fortunately, are dying out. Where they are still alive, in some areas of the South, white men would no more think of convicting one of their fellows for killing a black man than they would send him to prison for killing a dog. (Before the Civil War he would have been fined for destroying property; today no fine would be assessed.)

But one need not travel as far south as Alabama to find people who simply refuse to recognize their fellow men as human beings. The same attitude, we must remember, lies behind the treatment accorded to the Indians in the westward expansion of both Canada and the United States. The Indians were never really regarded as human beings either. Hence, treaties made with them could be broken, and when the land which had been guaranteed to them was needed, the Indians would either have to move or be wiped out. The intimate ties of the Indians with the land on which they had lived for centuries meant nothing to the rootless migrant settlers and the governments that stood behind them. These settlers readily identified with their own, and whenever a white family was killed by the Indian "savages", the white settlers showed their capacity for sympathizing with their fellow human beings. Such sympathy was extended only to those whom they regarded as real human beings, and therefore most of them had no sympathy for the plight of the Indian.

But we can find examples of the refusal to recognize others as human beings still closer at hand. Television newsmen frequently interview American GI's in Vietnam. Sometimes a GI will, in painful honesty, admit that killing a "gook" (Vietnamese) doesn't bother him in the slightest but that he has been very upset at the death of American soldiers. Again we see the total inability or refusal to identify and sympathize with certain human beings.

As long as Vietnamese remain "gooks" in the eyes of Americans, the struggle of the Vietnamese people against American military might well continue, and as long as black men are regarded as "niggers", there will be no peace in the American homeland. Living together in peace, harmony and co-operation requires that we regard the aspirations, hopes and ideals of others as legitimate, even when we do not share them or even sympathize with them. We can usually identify and sympathize with those who think, act and feel the same way we do, but we must learn to identify and sympathize with people who are foreign to us. Until we in English Canada recognize the aspirations of the French-Canadian, the Indian and the Eskimo as legitimate human aspirations and stop trying to make them over in the image of English Canada, there will be no real peace in Canada either.

I have up to now avoided the term 'racism', first because the term is overworked and abused, but more importantly because the real issue at stake is not race. What really divides men in such a way that they refuse to recognize one another and cannot live in peace together is **perceived** cultural differences. Cultural identity may extend across racial lines — for there are a few truly integrated, multi-racial societies in the world — but perceived cultural foreignness may occur **within** one racial group. Many Grand Rapids Christians of Dutch descent, for example, perceive immigrants from the Netherlands as profoundly foreign and exclude them from their lives as much as possible, either by avoiding them or by trying to change them.

It has frequently been assumed that real peace and harmony will be achieved only when all major cultural differences, and consequently the experiencing of cultural differences, disappear. The achievement of world peace would then result from one giant melting pot from which one uniform culture and one uniform shade of human being would emerge. By 1970 such thinking looks more than a little naive: the cultural homogenization that the world has already undergone has been less beneficial than we had hoped, and the very geography of the earth rules out the possibility of a genuinely uniform world culture. Whether we like it or not, we will have to live with cultural differences and the uneasiness that results from experiencing those differences. This will require instilling in ourselves and coming generations different attiudes than those with which most of us have grown up. We will have to learn to check the natural tendency to regard our own experience as normative. Canada has, I think, made some progress along this line, but much still remains to be done.

The first step toward a Christian foreign policy for Canada, I have argued, is the formal and practical recognition of the reality of Communist rule throughout much of the world. The second step, a consequence of the Christian doctrine of man as the image-bearer of God, is the recognition of all men as human beings capable of bearing legitimate political and cultural aspirations significantly different from our own. The third step that must be taken toward world peace (the ultimate goal of a Christian foreign policy for Canada) is the development of an international community of nations, and here again Canada has the opportunity to take the lead. The West, the Communist nations and the Third World will learn to live in peace with one another only when they relate to one another in a variety of ways, co-operate with one another in the many areas where joint interests and concerns arise, and eventually become somewhat interdependent. Only on this foundation is a **community** of nations possible, and without a real sense of community between nations, international law and justice will never develop properly and the United Nations will never be effective. The founding of the United Nations in 1945 was premature, and in the future it will have to be refounded in such a way that it is rooted in and draws its strength from a genuine community where what is in the interest of the community is also in the interest of its members.

This sort of community, of course, is not easily attained. It rests on the same type of unity that must bind together the members of the Church of Jesus Christ, for when one member of the Body of Christ suffers, all suffer. And the same type of unity must also bind together the members of a nation-state: a true nation must regard the problems of one of its minority groups as its own problems. The problem of the black community in the United States, for example, is not just the problem of the black community — it is the problem of the entire country. In the community of nations, likewise, the interest of the community as a whole is served by attending to the interests and problems of all its members.

The first step toward establishing such a world community as the basis for international law and justice is the expansion and extension of world trade. The western nations must lose their fear of trading with neutral and Communist nations. Yet, in making new trade agreements, they must be extra careful that all trade arrangements be made on an equitable basis, for unjust, exploitive trade arrangements — and this is basically what colonialism (imperialism) amounts to — have been the underlying cause of many major wars.

What I am proposing runs counter to the isolationism being urged upon North America by many voices from both the Right and the Left. This isolationism was a viable option at an earlier stage in the world's history, but late in the twentieth century it is not. The proponents of isolationism overlook the fact that all nations are becoming increasingly interdependent and cannot escape the necessity of joint management of resources and environment. And even more important, they overlook the glaring discrepancies in the distribution of the world's wealth, resources and food. The unequal distribution of wealth and resources is the greatest cause of unrest in the world today, and we need not dream of peace until it is greatly reduced. The glaring **contrast** between the wealth of some American suburban areas and the (relative) poverty of ghettoes within the decaying cities, obvious to all through television, movies and advertising, has already led to full-scale riots and even forms of primitive warfare within the United States. Now that the entire world is linked together by an elaborate communications network — thus becoming functionally one in a way never before possible — the **contrast** between the affluence of North America and Europe and the poverty of Asia, Africa and Latin America will likewise lead to more strife and violence on the world stage. If America pursues the isolationistic policy urged by many, in the process ignoring the severe economic deprivation of much of the world, the eventual result will likely be World War III.

In order to avoid full-scale war between the rich nations of the west (including the Soviet Union, which is also a colonialist power) and the "plunder-developed" countries of Asia, Africa and Latin America, the gap between the opulence of the west and the abject poverty of the rest of the world will have to be overcome in an orderly and effective way. This will require, to begin with, generous trade agreements between the two halves of the world. It will also require more and larger aid and development programs than the world has ever before witnessed — programs that will make the Marshall Plan look like a nickel in the collection plate. And it will require dropping the political and military strings usually tied to foreign aid, so that the money will be used to the advantage of the recipient primarily rather than the giver.

The United States at present is not committed to this ideal of a world community where the wealth of the entire world is distributed among all nations. Its entire political-economic system is geared to expanding its own economy and raising its own standard of living, thereby increasing the gap between it and the underprivileged countries. Canada, unfortunately, is doing the same thing, but here there is more hope of change. Assuming that change is possible, I will in conclusion propose some specific programs which I believe will contribute to the development of a true world community as the basis for world peace.

First, Canada should initiate extensive foreign aid programs and encourage its neighbours to do the same. The Christian idea of the tithe might serve as an initial goal. If ten per cent of Canada's national income were spent on foreign aid, wonders might be achieved, especially if the other western nations could be persuaded to follow Canada's lead. The same mobilization of the economy that we employ in fighting wars should be used to prevent war and build peace.

Second, because spending large sums of money properly is immensely difficult, Canada would have to follow up its financial aid with teams of top-notch advisors. These advisors, whose salaries and expenses would be paid by Canada, would include engineers, doctors, economists, and many other kinds of experts. It would be their responsibility to see that the money is spent wisely, co-operating with local authorities as much as possible and over-ruling them only on technical questions.

Third, Canada is rapidly producing an oversupply of educated people, from third grade teachers to PhD's in the natural sciences. Instead of allowing these people to be employed below their capacities in Canada, the national government should lend their services to the countries it is trying to help. They could serve in foreign countries for terms of two to ten years each. They would be paid by Canada, but local authorities would determine how and where they were to be used. This Canadian version of the United States' Peace Corps would give many young Canadians an opportunity to live abroad temporarily, thus promoting the growth of understanding between the various nations, races and cultural groups of the world.

Fourth, the underdeveloped countries will progress only if many of their own people become educated. Present educational facilities in these countries are not up to the job. Canada must assist in the establishment and growth of schools of all sorts in these countries, by supplying both teachers and funds. But in the interim, Canada should also provide opportunities for the promising students of these countries to complete their higher education in Canada. This is already being done on a small scale; existing programs for this purpose should be greatly expanded. This too would foster understanding between the industrialized nations and the underdeveloped nations.

This in brief outline is the shape and direction of the Christian foreign policy I am proposing for Canada. I hope that these ideas and many others will soon become the platform of a Christian political party, a party that will number among its most loyal supporters the readers of the Calvinist-Contact.

September 19, 1970.

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POPE DISBANDS ARMED FORCES —Pope Paul VI announced he is disbanding most of his armed forces almost 100 years after their last battle at the Vatican. The Noble and Palatine Guards, composed of 500 men, and the 141-man Pontifical Gendarmerie will be dissolved and only 56 Swiss Guards retained. Shown above are representatives of the four branches (left to right) —Swiss Guard, Pontifical Gendarme, Palatine Guard and Noble Guard.

OMSCHAKELING

Tom Skinner — wij hebben al eens eerder over deze Amerikaanse neger geschreven, die geboren in de slums, later tot het christendom werd bekeerd — heeft een nieuw boek geschreven. Wij komen later nog wel op dit boek terug. De titel is al niet erg geruststellend, "Words of revolution", maar de inhoud stelt iemand helemaal niet op z'n gemak. Want Mr. Skinner is ervan overtuigd, dat Amerika aan een vooravond van een revolutie staat. Dit is niet alleen een gevolg van de rassenkwestie, — iedereen komt in opstand. Iedereen, behalve de mensen die nu nog aan de touwtjes trekken. Het is alleen maar de vraag hoe lang zij dit zullen kunnen volhouden, want het broeit in alle lagen van de bevolking en op een gegeven moment komt het tot een uitbarsting.

Mr. Skinner is geen Calvinist — neen — maar daarom is het toch wel goed naar zijn boodschap te luisteren. Hij is een neger, die opgegroeid is in Harlem's (New York's) ghettos en die aanvoerder is geweest van de meest geduchte gang in die stad. Maar die wereld van geweld is voor hem verleden tijd. Hij is nu een overtuigd christen, die naar zijn eigen getuigenis een ander mens is geworden. Dat wil echter niet zeggen, dat hij nu een timide figuur is geworden. Integendeel, hij is neger gebleven die midden in zijn tijd leeft en met zijn gehele bestaan aanvoelt, dat er iets gaat gebeuren. Die weet, dat zijn Heiland zich het leven wel degelijk aantrekt en die ook in dit opzicht getuige is en wil zijn van de omwenteling, die het christelijk geloof teweeg brengt.

Wat speciaal aantrekt in "Words of revolution" is dat Skinner wil handelen over alle zijden van deze revolutie, maar dat hij in al die verschillende zijden aan God's kant wil staan. Dat is een zeer belangrijk uitgangspunt, niet alleen met het oog op een mogelijke revolutie, maar met iedere levensbeschouwing. Dat dit moeilijk is blijkt wel uit zijn boek, maar dat is toch de enige mogelijkheid voor een christen. God bouwt zijn eigen Koninkrijk en dit Koninkrijk begint met een transformatie, een omschakeling van de individuele mens. Misschien dringt dit niet altijd voldoende door of zijn wij ons daarvan niet altijd ten volle bewust. Een mens is altijd geneigd het zelf te doen, het zelf uit te vinden, zichzelf te handhaven en zelf een maatschappij te scheppen, die leefbaar is. Maar de Heiland heeft al gezegd, dat tenzij onze gerechtigheid die van de Farizeeën en Schriftgeleerden overtreft (dat was die gerechtigheid door het zelf vervullen van de wet) wij het Koninkrijk Gods niet zullen binnengaan.

Een revolutie, ook de revolutie waarvan Skinner spreekt, is een algehele en radicale omwenteling. In een revolutie blijven de dingen niet op hun plaats staan. Of zulk een revolutie in de nabije toekomst in Amerika zal plaats grijpen, weten wij niet. Maar dat in die zin het Koninkrijk van God een revolutie te weeg brengt weten wij wel. Dat begint persoonlijk. In je eigen leven blijft inderdaad niets op zijn plaats staan als Jezus Christus daar zijn intrek neemt. Maar het betekent eveneens, dat je dan opgenomen wordt in een geheel nieuwe mensheid, die totaal verschilt van wat vroeger was, en die de gehele schepping nu opdraagt en wijdt aan God.

Wij verlangen er naar, dat zulk een revolutie zal plaats grijpen, niet in de toekomst, maar nu al.

D.F.

Tweeslachtigheid is de sleutel

(Opmerkingen over H. M. Kuitert's Schriftbeschouwing)

door JAMES OLTHUIS *)

(II)

Wat ik tot dusver heb gezegd moge eenvoudig klinken, veel te eenvoudig, speciaal voor theologen. Maar feit is, dat voor de gelovige de belijdenis, dat de Schriften het Woord Gods zijn, eenvoudig is — maar verre van simplistisch. Hoe wij theologisch een leerstuk van de Schriften te ontwikkelen hebben, is een andere en secundaire zaak, een zaak die zelve moet worden uitgevoerd in overeenstemming met het Woord als norm. Deze eenvoudige zaak is in hoge mate belangrijk omdat zij dikwijls vergeten wordt in het moderne theologisch debat. De kwestie van canoniciteit kan niet — ik herhaal: **kan niet** — worden beslist door enig vak van wetenschap, zelfs al is het theologie. Wij kunnen alleen komen tot een Bijbelse leer van de Schriften, wanneer wij reeds onszelf aan de Schriften als canon onderworpen hebben.

Exegese van de Schriften

Voor iedere Christus-belijder zijn de Schriften de norm voor het leven. En dat betekent niet alleen dat de Schriften geopend zijn en verstaan — althans ten dele — maar ook dat de gelovige in staat is naar het Woord te leven. Kortom, elke gelovige bij de gratie Gods is een exegeet. Wassen in de genade en kennis van Jezus Christus vindt plaats wanneer men de Schriften exegetiseert. Dit geschiedt vandaag gewoonlijk niet zonder hulp van de theologie, maar het is van die hulp niet afhankelijk.

Dit alles betekent, dat ik niet kan delen Kuitert's visie, welke de gelovigen die b.v. geen deskundigen zijn in de Bijbelse talen, overlevert aan de genade van hen die in deze wel deskundig zijn. Zulke opvattingen bewijzen slechts lippendienst aan de mondigheid der gelovigen, en zijn duidelijk anti-reformatorisch. In de moderne theologie en ook bij Kuitert is er onvoldoende besef van het kwalitatieve onderscheid tussen niet-wetenschappelijke activiteiten (zoals belijdenis van de Christus in overeenstemming met de Schriften) en wetenschappelijke analyses (zoals de theologische distillatie en coördinatie van de inhoud van iemands geloof). Theologisch onderzoek, zowel als het onderzoek van andere wetenschappen, dient iemands verstaan van de Schriften te **verrijken**, maar het moet niet en kan niet — zoals Kuitert suggereert en moderne theologen verzekeren — een **eerste vereiste** zijn voor zulk een verstaan. Het is niet zó, dat de Schriften een gesloten boek zijn, tenzij deskundigheid er aan te pas is gekomen om feit van fictie, informatie van proclamatie te scheiden.

Wetenschappelijke kennis, hetzij theologische of historische, is in het algemeen niet hoger in waarde dan, of heeft geen voorrang boven niet-wetenschappelijke kennis. Dit zijn twee soorten kennis, welke niet met elkaar kunnen worden vergeleken. Maar in elk geval is wetenschappelijke kennis niet zekerder dan enige andere soort van kennis. Tenslotte begint wetenschappelijke kennis bij alledaagse niet-wetenschappelijke kennis, waarop zij voortdurend teruggrijpt en waaraan zij appelleert. Dit betekent in de onderhavige zaak, dat de niet-wetenschappelijke kennis des geloofs — de soort kennis, welke de Heidelberger Catechismus belijdt noodzakelijk te zijn om zalig te leven en te sterven — éérst komt, en dat de theologie zulk een leven, geleefd naar het Woord, moet dienen.

Exegese van de Schriften is niet, zoals velen geneigd zijn te denken, in de eerste plaats een theologische, d.w.z. een wetenschappelijke bezigheid. Wij kunnen niet gaan tot de wetenschap — ook theologie niet — om de Schriften te laten openen. Want wetenschap is menselijk werk, verricht in onderwerping aan, of in verwerping van de Schriften. Indien de wetenschap niet Bijbelgevoelig is, dan kan zij zeker de Schriften niet openen, voor wie dan ook. En indien de wetenschap christelijk van karakter is, is het reeds verondersteld, dat de Schriften geopend zijn — anderszins zou de wetenschap niet christelijk zijn.

Bovendien is hier nog een opmerking **apropos**: om te beoordelen of een theologie christelijk is of niet, hangt af van een vooronderstelde onderwerping aan het Woord. Kortom, alvorens men enige wetenschap benadert, moet de Schrift reeds een geopend boek zijn. (Het is misschien opmerkenswaard, dat men evenmin zich tot de traditie of tot de kerk wenden kan om de Schriften te doen openen. De zelfde argumenten gelden hier als gebruikt ten opzichte van de wetenschap). Een juist verstaan van de Schriften is alleen mogelijk wanneer wij reeds door het Woord van God gegrepen zijn. Eenmaal in de greep van het Woord moet verder onderzoek van de Schriften ons verstaan van de zin en de eenheid van het Woord verdiepen. Terzelfdertijd kan onze kennis van de centrale bedoeling van de Schriften ons helpen in ons verstaan van haar verschillende delen.

In dit proces kunnen de theologen zowel als andere wetenschapsbeoefenaars van daadwerkelijke hulp zijn. Maar al zulke theoretische kennis moet, wegens haar abstracte aard, worden **overgebracht** en **geïntegreerd** met een gelovig centraal verstaan van de Schriften, alvorens zij het totale verstaan kan verbreden. Misschien is het goed, op dit punt nog eens te onderstrepen, dat de theoretische Schrift-interpretatie van de theoloog voortdurend moet worden geleid door zijn volledig en integraal voor-wetenschappelijk verstaan van het Woord. De ontwikkeling van een Schriftuurlijk bepaalde theorie van de uitlegkunde moet thans plaats vinden vanuit dit uitgangspunt.

De historisch-critische Methode

Nauw verbonden met Kuitert's visie op de canoniciteit, en deze misschien veroorzakend, is de historisch-critische methode van theologiseren, welke hij goedpraat, voorstaat en gebruikt. Deze methode vooronderstelt dat de Schriften eerder het Woord van mensen zijn dan het Woord van God. Deze vooronderstelling — te dikwijls ongecontroleerd liggend aan de basis van de moderne methode — is uitgewerkt en omgewerkt in een methode. En alleen al om deze reden is het fantasie bij Kuitert als hij zich verbeeldt, dat hij de vooronderstelling kan ontkennen (als hij dit zou willen doen) en de methode kan aanvaarden. Een methode is nooit, zoals Kuitert blijkbaar gelooft, neutraal of, zoals het tegenwoordig gewoonlijk uitgedrukt wordt, atheïstisch. Een methode wordt altijd door iemand gebruikt (zij begint ergens) voor een bepaald doel (zij leidt ergens heen!). Een theoloog houdt zichzelf voor de mal en misleidt gelovigen, indien hij zich verbeeldt een methode, ongeacht welke, ongestraft te kunnen gebruiken. Precies zoals iemands toekomstige bewegingen zwaar beperkt worden als men zich eenmaal voorgenomen heeft, een bepaalde deur door te gaan, zo ook zullen iemands resultaten, als men een bepaalde methode kiest, de **resultaten** zijn van die methode. Als U een net met zeer grote mazen kiest, kunt U niet verwachten kleine vissen te vangen. De methode of het net dat dat U gebruikt, bepaalt wat wel en wat niet gevangen zal worden.

Zoals te verwachten was als onze betwisting juist is, verwikkelt Kuitert zich in grote moeilijkheden wanneer hij de moderne critische historische methode aanwendt. Als op een bepaald knooppunt de historische methode bezig is de critieke gebeurtenissen van de heilshistorie te onderzoeken, dwingt zijn hartsverbondenheid met Christus hem, een halt aan de methode toe te roepen. Eensklaps, zonder enige methodologische rechtvaardiging, plaatst hij de kruisiging en de opstanding buiten het gebied van de bevoegdheid der methode. Wat hier feitelijk gebeurt, is, dat Kuitert hier de

(Vervolg op blz. 8)

*) Assistent-Hoogleraar in de Ethiek aan het Instituut voor Christelijke Studiën, Toronto, Canada. Het artikel is verschenen in No. 38, juli 1969, van het International Reformed Bulletin (Grand Rapids, Michigan, U.S.A.). De vertaling is van de hand van de heer C. Lentink te Apeldoorn en verscheen in het Hollandse weekblad "Opbouw", 10 en 17 juli 1970.

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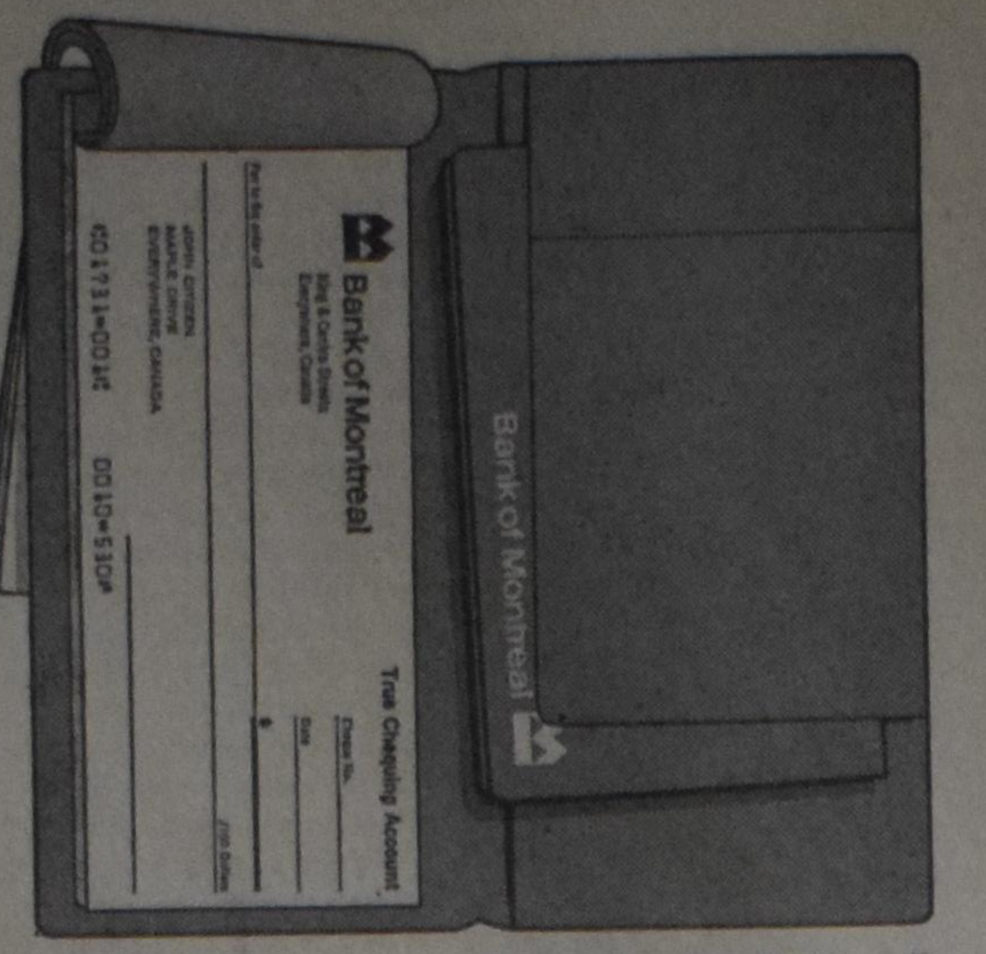

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LEER EN LEVEN

Het was zondagmorgen. De kerk ging uit en het aantal koffiedrinkers dat zich daarna in onze huiskamer verzamelde, groeide aan tot een gezellige, grote kring. In een gezin met opgroeiende kinderen wil dat van week tot week nog wel eens verschillen. Je kunt van teenagers nu eenmaal niet verwachten dat ze in dit opzicht als gezapige oude mensen een vast patroon volgen.

Over de dominee waren we al gauw uitgepraat. Hij staat al verschillende jaren in onze gemeente en met zijn (on-)hebbelijkheden op de preekstoel zijn we zo langzamerhand al vertrouwd geraakt. Ik probeerde ons jeugdig bezoek uit hun tent te lokken over de preek. Zelf was ik er best tevreden over. Eigenlijk helemaal geen goede uitdrukking in verband met de Woordverkondiging. Maar goed.

Eerst kwam er niet veel reactie. De koffie en de cake hadden de aandacht, en die idiote nieuwe midi, waarmee Jessy het gewaagd had om in de kerk te verschijnen die morgen.

Toen de ergste storm daarover geluwd was probeerde ik het, geholpen door mijn wederhelft, nog eens. Toen was het hek van de dam. Niet alleen de preek, de dominee, de kerkeraad, maar ook de catechisatie en de verenigingen kregen een beurt. Het was heus niet allemaal nieuw wat we te horen kregen. We wisten net zo goed als ieder ander meelevend kerklid dat veel jongeren (en ouderen) steigeren en aan de teugels van de kerkelijke traditie rukken. Maar die morgen maakte het meer indruk op me dan anders. Ben ik, die, wat mijn leeftijd betreft, net nog aan de parade der mannenbroeders ontsnapte, dan toch alweer zó ouderwets?

Ik probeerde in elk geval begrip te tonen, maar ik moet bekennen dat het de vader van mijn kinderen beter af ging dan mij. Ruim twintig jaar heb ik als volwassene preken beluisterd, en niet alleen ben ik daardoor gesticht geworden, als dat woord tenminste nog acceptabel is, maar ook heb ik er veel van geleerd over de dogma's die mijn kerk voorstaat en over wat wij belijden. 't Heeft m'n geloofsleven versterkt en verdiept. Ik weet zeker dat ik zonder die "leer" van de kerk geestelijk armer zou zijn gebleven.

Onze jeugdige gesprekspartners voelden echter niet veel voor instructie vanaf de preekstoel. "Inspiration", dat is wat ze wilden. Inspiration, en dan: de wereld in, het Goede Nieuws verspreiden, de mensen dwingen om in te gaan. Ook moest er onder de kerkmensen onderling meer de uitwisseling van gedachten en ervaringen komen. Wij kwamen daarin volgens hen schromelijk tekort. Wij zouden teveel met onszelf bezig zijn daar in die kerk. Wat er zich buiten die vier muren afspeelde, daar bekommerden wij ons niet veel om. Hoewel onwillig, moest ik ze wel enigszins gelijk geven, er zat een kern van waarheid in hun beschuldigingen.

Ineens schoot me het Bondslied te binnen dat wij als meisjes altijd zo enthousiast zongen; 't zwol aan uit duizend kelen! "Wij bouwen in de lentetijd, wij bouwen en bewaren!" Hadden wij misschien teveel de nadruk op het bewaren gelegd? Op het onderhoud van het pand dat ons was toevertrouwd? Maar liepen deze jongelui in HUN lentetijd niet het gevaar dat onderhoud te verwaarlozen? Waren zij niet teveel bezig met hun uitbreidingsplannen, met het bouwen? Wie weet liepen we, elk in onze ijver, elkaar en het kruis van Christus wel voorbij, waarom we ons, tussen de bedrijven van het bouwen en bewaren door, steeds weer biddend zouden moeten scharen!

Terwijl ik één van de kleintjes uit ons gezin stiekum een koekje toestopte, om te voorkomen dat hij de discussie, die hem danig verveelde, zou verstoren, overzag ik het druk pratende groepje. Ze waren in elk geval niet onverschillig. Aan liefde en ijver ontbrak het hun ook niet. Moest ik niet zieladankbaar zijn, vooral als ik dacht aan ouders die al blij zijn als hun kinderen zich zonder kleerscheuren, maar ook zonder naar hun naaste op of om te zien, door deze verziekte wereld weten heen te loodsen?

Toch zat het me nog niet lekker, maar ik kreeg pas de kans me daarover uit te laten toen de catechisatiemethode onder het mes kwam. Dogma's waren uit de boze. Waarom al die ballast? Jezus Christus en Dien gekruisigd, dat was genoeg. Je vermoeien met de studie van wat de kerk belijdt, was tijd verknoeien, Praten, dat wilden ze wel, liefst in kleine groepen. "Met een bloemetje en een fleurig kleedje op elk tafeltje?", kwam ik, misschien een beetje té snijdend. Ze bleken er gretig vóór te zijn. Ik dacht terug aan het grauwe lokaal waarin wij indertijd werden onderwezen in "de voorzeide leer". 't Had me, geloof ik, nooit gedeerd. Dat gaf me natuurlijk niet het recht om van iedereen een dergelijke nuchtere houding te verwachten. En als je ze nu met een bloemetje en een kleedje een plezier kon doen.... Voor mijn part hingen ze dan ook nog visnetten en posters aan de muren. (Of was dat alweer passé? Hoewel, bloemetjes en kleedjes waren er al in de tijd van Calvijn!)

(Vervolg op blz. 7)

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	ZEEPOST		LUCHTPOST	
	Brieven	Pakjes	Brieven	Pakjes
Engeland	27 Nov.	16 Nov.	14 Dec.	9 Dec.
Europees Vasteland	13 Nov.	23 Oct.	11 Dec.	7 Dec.
Republiek van Zuid-Afrika	23 Oct.	19 Oct.	11 Dec.	7 Dec.
India en Pakistan	2 Oct.	2 Oct.	11 Dec.	4 Dec.
Andere landen over de Atlantische Oceaan	14 Oct.	9 Oct.	9 Dec.	4 Dec.
Antigua, Bahamas, Barbados, Bermuda en Trinidad	18 Nov.	10 Nov.	11 Dec.	8 Dec.
Centraal- en Zuid-Amerika en West-Indië	12 Nov.	4 Nov.	11 Dec.	8 Dec.
Australië en Nieuw Zeeland	22 Oct.	19 Oct.	11 Dec.	8 Dec.
Japan en Hong Kong	3 Nov.	22 Oct.	11 Dec.	4 Dec.
Andere landen over de Pacific Oceaan	2 Oct.	2 Oct.	9 Dec.	4 Dec.

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(11)

De zon staat boven de glooiende velden. Hoog en blauw spant de hemel. Hier zit hij naast een roodharig meisje. In een verlaten oord. Straks zal hij wel meer verdienen. Geld verdienen, dat is toch mogelijk in dit land. En dan, als hij geld heeft, trekt hij naar Vleerbos terug. Dat zal een dag zijn!

De arbeider en zijn vrouw ziet hij in de groentetuin bezig. Hij heeft niet met hen kunnen praten. Het zijn Polen en ze zijn nog maar vier weken in Amerika.

Het eten is op deze zondag weer puik. Jilderd smult. Zeven jaar lang at hij de onsmakelijke producten, die Folkert bij elkaar flanste. 's Zondags thuis was het in de regel ook niet een gastmaal. Zijn moeder had het in de kookkunst niet zo ver gebracht. Nee, dan hier, rijst met rozijnen en lekkere saus er over. Een groot stuk vlees er bij en dan nog pudding na. Jilderd doet zich te goed. Na het eten neemt de boer een krant, de vrouw zit te slapen en dan is er autogetuf op het erf. De kerkgangers zijn terug en rijden even het erf op. Jilderd loopt naar buiten om ze te zien. Hij schrikt, als hij hen Fries onder elkaar hoort praten. Hij krimpt er van ineen. Friezen. Ze lezen misschien Friese kranten, en daarin is zijn wandaad misschien in geuren en kleuren verkondigd. Hij zucht van verlichting, als hij aan zijn nieuwe naam denkt. Nu oppassen dat hij zich niet verspreekt. De buren zijn uit de auto gestapt. Een man van een jaar of vijftig, een beetje een ronde rug. Zijn vrouw even oud en dik en een dochter en zoon van om en bij de twintig. Ze begroeten Jilderd en vragen in slecht Engels, of hij een nieuwe knecht is.

"Ja, ik kom uit Antwerpen," zegt hij. Zie zo, nu is hij veilig. Zij spreken nu ook Hollands. "Zo, uit Antwerpen," zegt de man. "Nee, wij komen uit Friesland. Wij wonen hier nu vier jaar. Wij komen uit Korte Hemmen achter Beetsterzwaag."

Jilderd schrikt er van. Dat is niet ver van Vleerbos. Enfin, hij is gedekt. Maar niet te veel zeggen.

In huis spreken ze Engels. Maar het gaat niet zo vlot. Alsof ze Friese, Hollandse en Engelse woorden door elkaar kauwen, en ze dan vlug uitspuwen omdat ze de tong er aan branden. Zo praten ze. Ze hebben het even over de kerk. "Ja, er komt nog al veel volk." Dan dwalen ze af naar de rogge. "Best dit jaar. Bijzonder best. Het is hier vruchtbare grond." Valera beaamt het. "Een prima grond voor bouwland. Prima, prima." Nee, ze zullen bedanken voor whisky. Ze moeten naar huis. Zij hebben ook tien koeien. In Friesland altijd gewend geweest. Moet Valera nog geen car. Het is gemakkelijk.

Valera lacht een stroef lachje. Ja, hij denkt er wel aan. Ja hij heeft een nieuwe knecht. Een Belg. Maar hij zal het wel leren. Eten kan hij goed. Dan lachen ze allemaal.

Jilderd doet hen uitgeleide. De zoon en de dochter nodigen hem uit om eens te komen als straks de drukte wat is afgelopen.

"Ik zal er aan denken," zegt hij, en denkt: "ik kom daar niet..."

Jilderd kijkt de auto na. Zij verdwijnt in een rossige stofwolk. Hij loopt langzaam terug naar huis. Hoe stil is het hier. De warmte trilt over de roggevelden. Rijen schoven lijnen naar de kim. Hij voelt zich alleen. Nu gaat vader weer naar de boer. Nu wandelen de jongens in de singel, langs de schuur van Bonne Bouwhuis. Daar was hij die morgen. Moet hij hier ook naar de kerk gaan? Hoort een dief in de kerk? En daar zullen meer Friezen zijn. In Antwerpen wonen alleen Roomsen, ze zullen vragen. Nee, hij komt er niet.

Marie komt bij hem staan. Ze heeft een boek in haar hand. Ze wijst op Engelse woorden die er in staan. "English?"

Ja, Jilderd gaat er gretig op in. Hij moet deze taal kennen. Zonder die taal is hij een halfgare sukkel. Op een bank tegen het huis zitten ze. Marie wijst dingen op het erf aan en zegt hun namen. Jilderd zegt ze getrouw na.

De zon vaart hoog in de hemel over de velden van Nebraska.

Met veertien dagen hebben ze de rogge gemaaid. Ze staat in gouden schelven op het erf. Dan op een morgen komt de dorsmachine. Getrokken door een tractor komt het spektakel het erf op. Jonge kerels in geruite overhemden springen er omheen. Direct gaat het beginnen. De schoven worden er in geworpen nadat eerst de banden, die Jilderd er zo moeizaam om heeft gebonden, stuk zijn gesneden. Rogge ruist in gele stroom in zakken. Pakken stro worden naar buiten geperst. In drie dagen is het bekeken. "Een best jaar voor de boeren," zeggen de mannen en ze trekken weer verder. Jilderd is al weer op het land bezig. Nu met de schijfeg. Tien vlijmscherpe schijven, naast elkaar, dringen al draaiend de grond in. Vier paarden trekken deze wonderploeg. Maar het schiet op. De boer rijdt de rogge naar de grote weg. Daar levert hij ze af. Straks moet de tarwe gemaaid worden. Maar tarwe verbouwt Valera niet zo veel.

De dagen gaan voorbij, in drukke bezigheden. Maar Jilderd voelt zich vaak eenzaam en alleen. Het Engels verstaat hij nu wel zo'n beetje. Valera praat wel eens met hem. Dat gaat altijd over het bedrijf. Geld verdienen. Tien jaar wonen ze hier. "Eerst in een cabin," zegt de boer. "Maar wij komen vooruit. Volgend jaar een nieuwe machine." Hij heeft de prijscourant er bij. "Zie je, die machine bindt de schoven ook direct. Dat gaat vlugger."

De vrouw knikt met instemming. Jilderd begrijpt het. Dollars. Dollars!

De zomer vergaat over Nebraska. Rood kleuren de eiken langs de zandweg. Het wordt 's morgens en 's avonds kouder. Hard blauw staat de hemel over de nu kale velden. De winterrogge zit al weer in de grond. Jilderd spreekt al vrij goed Engels, al gaat het wat langzaam. Marie is een goede onderwijzeres. De buren komen des zondags nog wel eens praten. Maar Jilderd houdt zich afzijdig. Stel je voor, dat zij er achter kwamen, dat hij uit hun streek in Friesland komt. Hij zou er wel graag eens met hen over praten. Maar... hij is gedoemd alleen te blijven.

Op een morgen worden er twee wagens elk met twee paarden bespannen. De boer en Jilderd gaan om hout uit voor de winter. Het is vroeg. De zon is nog niet op. Stil ligt de wereld. Boven verre bergen staan witte wolken tegen de bleekblauwe lucht. Vooruit, daar gaan ze. De boer rijdt voorop. Jilderd volgt. De paarden, jonge vurige dieren, draven vrolijk op hun hoeven, klappen met doffe slagen in de nog vochtige zandweg. Jilderd rookt een pijp. Al rijdend denkt hij aan huis. Geschreven heeft hij nog niet. Dat zal nu niet lang meer duren. Zuinig is hij geweest, al moest hij wel een nieuwe broek en overhemd kopen. Maar nu zal hij toch zestig dollar naar huis zenden. Dat is dan het begin van een nieuw oorijzer voor grootmoeder. Zonder iets te zenden wilde hij niet schrijven. Het zou toch al te kaal en te armoedig zijn geweest.

Morgen kunnen ze terug zijn van de houtreis. Dan zal hij schrijven. Ze zullen 't misschien begrijpen... En hij heeft God gebeden om vergeving.

Als ze uren hebben gereden staat er een huis. De boer kijkt even om en wijst met de zweep. "Onze buren." Jilderd kijkt. Een huis met schuren, enkele koeien lopen er in het land. Op het erf staan ze hen na te wuiven. De zandreep loopt met veel bochten door de velden. Hij wordt smaller en tenslotte is er geen weg meer. Ze rijden nu in het woeste veld. Hier is nog niets ontgonnen.

De wereld wordt hier al maar woester. Ver voor hen uit streept een blauwe lijn aan de horizon. "Daar," wijst de boer. "De bossen."

Daar rijden ze nu recht op aan. En opeens ziet Jilderd zich terug in Vleerbos, toen hij nog een jongen was. Dan stapte hij op Hemelvaartsdag 's morgens om vijf uur met zijn vader door het dorp. Alles sliep nog. Bij de stalhouderij van Wiebe Marshout waren de deuren al open. Wiebe, een lange steile man, was al op. Het bruine paard stond al voor de tentwagen.

"Alles klaar, Hoeneveld," zei Wiebe. Vader nam de leidsels en stapte in. "Goede reis," riep Wiebe en daar reden ze over de brug het dorp door. Bij de steeg stond moeder met de kinderen, allen in hun zondagse pronk. De meisjes hadden witte schorten voor. Vader hield de wagen stil en allen klommen in de mooie tentwagen. Daar reden ze dan het dorp uit. De zon rees op aan de kim. Rood kleurde zij het rimpelloze water van de brede vaart naast de weg. Vader rookte een sigaar en lachte tevreden. Moeder en de kleine kinderen zongen. Ze reden door Beers, waar hopen turf langs het kanaal stonden.

(Wordt vervolgd.)

LEER EN LEVEN

(Vervolg van blz. 6)

"Waaróver willen jullie dan praten?" kwam ik ze, naar mijn gevoel, nog verder tegemoet. "Over van alles natuurlijk. Er zijn zoveel problemen." "Maar," zo probeerde ik weer, "raak je dan nooit eens uitgepraat? En ten tweede, waar haal je de antwoorden vandaan?" Ze bleken van oordeel dat er voorlopig genoeg stof tot praten zou zijn en de antwoorden, wel, daar was de dominee goed voor. "En waar denk je dan dat hij ze vandaan haalt?" "Oh, die diept hij wel voor ons op uit al die boeken en ook wel uit de Bijbel misschien," kwam het luchtig uit de mond van een jonge knaap, die kennelijk het meisje tegenover hem op dat moment veel meer de moeite waard vond dan mijn bemoeiеissen met hun opvattingen. Toch gaf ik het niet op.

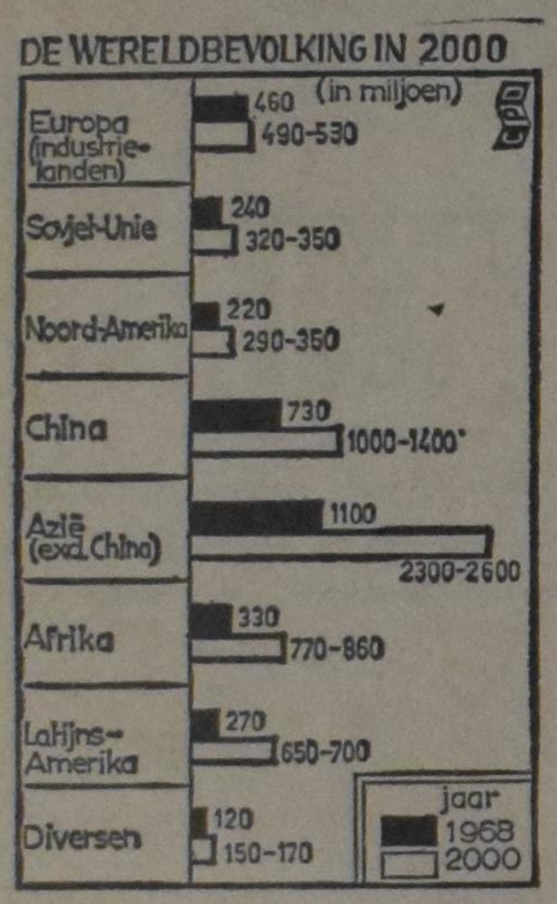
"De dominee doet er dus moeite voor, hij studeert. Als jullie nu over tien jaar eens een levensvraag krijgt te beantwoorden en vader en moeder zijn ver weg en je vrienden weten niets meer dan jij, en de domineesautomaat werkt niet als je er een dubbeltje in stopt omdat hij op dat moment z'n handen vol heeft aan zichzelf, hij is ook maar een mens, waar blijf je dan?" Er werden schouders opgehaald.

"Lieve kinderen," zei ik toen en ik kon het niet helpen dat ik een beetje hartstochtelijk werd, "de basis waarop jullie staan is goed, Jezus Christus en Dien gekruisigd. Dat je 't niet voor jezelf wilt houden, daar maak je God en de engelen in de hemel alleen maar blij mee. Maar realiseer je toch alsjeblieft dat je méér nodig hebt dan alleen liefde en enthousiasme. Wees ook bedacht op je eigen behoud, zorg dat je met je beide voeten stevig staat op de vaste Grond van dat behoud. Dat niet elke wind van leer je van de sokken blaast. Nu is het de tijd om teerkost te verzamelen voor onderweg, je kunt het krijgen in de kerk, op de cathechisatie, op de vereniging. Ik weet het, jullie willen geen wapenrusting, jullie houden het liefst vrede met alle mensen. Of die mensen vrede will blijven houden met jullie, is nog de vraag. En waar is dan je verweer? Een soldaat zonder ammunitie is waardeloos. Heus, ik weet het wel, jullie willen wel eens wat anders, maar zoek dat dan in het uiterlijke. Zet voor de verbaasde ogen van jullie dominee maar eens een bos bloemen op tafel. Hij zal het nog waarderen ook, net zo goed als het feit dat je komt met je vragen. Bedenk gerust voor de leden van je vereniging aantrekkelijke activiteiten, maar zorg dat je het Voornaamste niet verwaarloost. Ik geef graag toe, dat wij van jullie nog een lesje kunnen leren. Jullie zijn vaak meer bewogen met je medemensen binnen en buiten de kerk dan wij. Prachtig. Vergeet niet te zorgen dat je ze wat te bieden hebt. Keer zelf steeds terug naar de Bron om daar met vreugde water te scheppen en je dorst te lessen. En wees dan niet te eigenwijs om van ons, ouderen, óók wat te leren, n.l. dit: het gaat in dit leven niet om jullie, niet om al die mensen in de kou, niet om ons. Het gaat om God! Als je alleen maar praat, en aardig bent voor iedereen en kreten slaakt en ik weet niet wat organiseert maar niet de moeite neemt om God's Woord te onderzoeken, dan kon je nog wel eens raar te pas komen. Want bij dat onderzoeken van dat Woord kom je ook dit tegen: "Mijn volk gaat te gronde door het gebrek aan kennis. Omdat gij de kennis verworpen hebt, verwerp ik U, dat gij geen priester meer voor mij zult zijn."

Abrupt stond ik op. Daar zouden ze vast nog behoefte aan hebben, aan een preek na de preek. Dat werden er dan drie op één dag. Om mezelf een houding te geven, ging ik in de keuken voor het eten zorgen. Onder het redderen bedacht ik me, dat ik de jongelui nu wel een gedeelte van het zesde vers van Hosea vier ter overdenking gegeven had, maar dat ik er zelf misschien goed aan zou doen om vers vier eens met aandacht te lezen. Ik zuchtte en zond een paar verwarde schietgebeden op. De keukendeur ging open, m'n oudste kwam binnen. "Mind if they all stay for lunch, Mom?"

"Of course not!" Ik jubelde het haast uit. Ik had ze dus de deur niet uitgejaagd. Terwijl ik de soep opzette, ging er een dankgebed mijn schietgebed achterna . . . .

Linda.



BINNEN DERTIG JAAR IS DE BEVOLKING IN DE ONTWIKKELINGSLANDEN VERDUBBELD

Thans telt de wereld ca. 3.5 miljard mensen. Wanneer onze kinderen groot zijn zullen er minstens 6 miljard en mogelijk 7 miljard wonen. Dit blijkt uit een studie van de Ver. Naties over de toename van de wereldbevolking. De berekeningen gaan uit van een trage en een snelle toename van de bevolking. Voor het jaar 2000 worden derhalve twee cijfers gegeven, zie grafiek.

Zeventig procent van de wereldbevolking woont in de ontwikkelingslanden. Dit betekent dat daar in het jaar 2000 4.7 tot 5.6 miljard mensen zullen wonen. Binnen de komende dertig jaar heeft de bevolking in die landen zich verdubbeld! Dit brengt met zich dat dat problematiek van de economische ontwikkeling en modernisering ten bate van het grootste deel van de mensheid, steeds ingewikkelder zal worden. Een wezenlijke verbetering van de levensomstandigheden voor de bevolking kan er zeer ernstig door worden vertraagd. Want de komende verdubbeling van het aantal inwoners in de ontwikkelingslanden brengt met zich dat de overheidsuitgaven in die landen zeer sterk moeten stijgen. Reusachtige uitgaven moeten o.a. worden gedaan om een zeer groot deel van de miljoenen mensen die geen wezenlijke economische bijdrage aan de samenleving kunnen geven, te ondersteunen. De woningnood zal permanent zijn en blijven. Want reeds thans is in veel ontwikkelingslanden deze nood een vrijwel onoplosbaar probleem, niet alleen verdubbelt de stedelijke bevolking in de meeste van die landen binnen de 15—18 jaar maar ook trekt een steeds grotere stroom mensen van het plaateland naar de steden.

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Tweeslachtigheid is de sleutel

(Vervolg van blz. 5)

'geloofs-rem' in werking stelt. Hij deed dit klaarblijkelijk omdat hij voelde, dat deze methode zijn geloof in gevaar ging brengen. Het probleem van deze aanpak is, dat men eigenmachtig te eniger tijd (of te gener tijd!) op de geloofsrem trapt. En als zodanig is elk intrappen van de rem theologisch niet te verantwoorden. Als een theologie en een theologische methode — zoals dit behoort te zijn — de wetenschappelijke articulatie is van ons geloof, bestaat er geen noodzaak voor zulk een ongerechtvaardigd als 'n **deus ex machina** tussenbeide komen van ons geloof. Zulk ingrijpen is slechts nodig als de methode van de aanvang af fundamenteel onbijbels is.

In deze ja-en-nee houding ten opzichte van de historische methode kan Kuitert zijn lezers slechts verwarren. En ik vrees dat dit het resultaat zal zijn van veel van zijn geschrift. Hij onderricht hen voortdurend dat het historisch christelijk geloof niets te vrezen heeft van het historisch-critisch onderzoek (het zou niet van het minste belang zijn of Adam werkelijk geleefd heeft, of dat Jona werkelijk door een vis zou zijn opgeslokt), alleen is het aan hemzelf om zulke critische vragen buiten de orde te verklaren wat betreft de centrale gebeurtenissen van het christelijk geloof. Theologisch verdedigt hij het recht van de critische methode (**Realiteit**, 180), maar op het critieke knooppunt werpt hij de deur voor deze methode op het slot.

In zijn theologiseren gebruikt Kuitert in de grond de zelfde methode als Bultmann en de post-Bultmannianen, met een weinig van de ruwste kanten wat afgeslepen. Zijn theologie is structureel niet méér Bijbels. Het verschil — gelukkig voor ons — is, dat hij de imperialistische tendenties van zijn methode wat eerder tot staan brengt dan zij doen. In Kuitert's eigen woorden: 'Wij zullen hier heel wat kalmer aan moeten doen dan Bultmann voorstelt: (Verstaat, 51). Aldus, terwijl Kuitert kruisiging en opstanding voor deze methode beveiligt, 'redt' Bultmann alleen de kruisiging. Interessant genoeg hebben enkele post-Bultmannianen Bultmann juist in dit opzicht gewraakt. Zij hebben het als inconsequent en ongerijmd beschouwd, de kruisiging ononderzocht en vrij te laten passeren. De zelfde argumenten zouden uit naam van de methode ook tegen Kuitert kunnen worden gekeerd. (Cf. Zuidema's 'Een tweeslachtige theologische hermeneutiek', Philosophia Reformata XXXIII, 196, bladz. 45-89.)

Ofschoon Kuitert — terecht — protesteert tegen elke poging, de menselijke rede te gebruiken als rechter over de tekst van de Schriften, blijkt hij toch zich juist dáárаan schuldig te maken als hij verlangt dat men het 'Bijbels getuigenis' (**die Sache**) moet onderscheiden van de 'historische verpakking'. Dat is gelijk aan het proberen om door het afpellen van de buitenste lagen van een ui tot de kern van de ui te komen. Maar hoe kan men uitmaken of een zekere laag of lagen wegwerpelijke uitwendigheden zijn, dan wel de essentiële innerlijke kern? Dus, terwijl Kuitert van mening is dat kruisiging en opstanding beide tot de kern van 'harde feiten' behoren, is Bultmann gelijkelijk overtuigd, dat alleen de kruisiging tot het innerlijke hart behoort. Het probleem is kort gezegd dit, dat, ofschoon Kuitert door gebruik van de historische methode zelf niet het hart uit het christelijk geloof snijdt, er geen waarborg is, dat iemand anders het niet zal willen. Erger nog, er is tenslotte niets dat theologisch gezegd kan worden tegen iemand, die besluit de methode vrij spel te geven, dan alleen te oordelen dat zijn christelijk belijden veel te wensen overlaat. Daar dit de zaak is, is het ten zeerste de vraag of de historisch-critische methode een legitieme keus is voor een gereformeerd theoloog. Het lijkt veeleer duidelijk, dat het gereformeerd karakter van iemands theologie tot een minimum is gereduceerd als hij genoemde methode aan wendt.

(Wordt vervolgd.)

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

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Een aankondiging van de nieuwe Minimum Loonschaal en enkele verbeteringen in de wet voor tewerkstelling op het gebied van waarborg in Uw baan.

Vanaf 1 oktober 1970 is de algemene minimum loonschaal verhoogd tot $1.50 per uur, en het bouwvak minimum tot $1.65 per uur. Vervolgens op 1 april 1971 zal de algemene minimum loonschaal tot $1.65 per uur stijgen en in de bouwvakken tot $1.90 per uur.

Indien Uw loon afhangt van het vastgestelde minimum, dan kunt U de volledige gegevens omtrent de verhoogde minimum loonschaal te weten komen door te schrijven of op te bellen naar het Regionale Kantoor van het Ontario Departement van Arbeid in Uw buurt.

Tegelijkertijd worden met het verhogen van het minimum loon nieuwe bepalingen ten aanzien van de waarborg van Uw baan van kracht.

Bijvoorbeeld, indien U werkzaam bent voor een geassocieerde groep van firma's en aan een andere firma in de groep wordt toegewezen voor een bepaalde tijdsperiode, dan zal U voor alle overuren die U maakt worden betaald, net alsof U nog steeds voor de oorspronkelijke firma werkzaam bent. Alle andere voorzieningen volgens de Wet vallen op dezelfde wijze daaronder.

Indien om een bepaalde reden Uw firma sluit dan hebben alle U toekomende loongelden (tot op $2000) preferentie op de activa van de werkgever.

Dezelfde regeling omvat alle vakantietoelagen waarop U recht heeft (vakantiegelden dienen nu in krediet voor U te worden gehouden door Uw werkgever).

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HON. DALTON BALES, Q.C., MINISTER

THE WORLD AROUND US

Cuba after ten years of Castro

Cuba is in the news again. The United States has discovered that the Russians are in the process of building a submarine base, and the United States does not like it. In all likelihood, many Cubans probably do not like it either. They are aware that in a confrontation with the United States, Cuba is the one who is in the middle — as was the case with the Bay of Pigs episode and the missile crisis during President Kennedy's term in office.

The Cubans are also aware that they can do little to prevent the Russians from doing what they want to do in Cuba. The Russians are supplying the much needed oil for Cuba's fledging economy, and the Russians are the ones who are buying the Cuban sugar, which brings in 70 per cent of the national hard currency. To the Russians, Cuba represents an economic loss on the order of some $350 to $400 million a year. The payoff for them is in the coin of political strategy: an extension of the frontiers of communism to the Western Hemisphere.

To the intensely nationalist regime which controls Cuba, it is a bitter pill to swallow that Cuba cannot be an independent nation. Castro remarked last year, "the bitterness of having to depend on others and how this can be turned into a weapon against you, we are fully aware of". That Cuba should pay her way in the world, as independent of the Soviet Union as of Spain or the United States, is for the militant revolutionary an objective no less important than a higher standard of living. To achieve either, and certainly to achieve both, requires of the Cuban people an initial period of heavy sacrifice.

Austerity is still the order of the day. Food and clothing are rationed — which is almost understandable in a nation where over 30 per cent of the gross national product goes to investment — but there are also long queues for such things as ice cream and cinemas.

Castro has embarked upon a policy of getting people out of the towns. This is done partly because he believes that spiritual regeneration comes from working the soil, but also from the more practical reason that, after an abortive attempt to industrialize during the early years of the Revolution, agriculture is now recognized as the basis of the economy and needs to have labour more readily available. So, the slogan is, "More Ruralism, less Urbanism".

But it will be years before there can be enough homes provided in the country; meanwhile, agriculture claims the "voluntary" labour of the townspeople for limited periods at a time, ranging from a weekend to a couple of months. The constant bustle of departure and arrival brings some life to the otherwise drab city life. Whether all volunteers are really as sincere as Castro maintains, the fact remains that visitors to Havannna have commented on the cheerfulness with which the people pile into the trucks and drive off to the Spartan encampments that wait for them in the country.

There are, of course, others who react differently to the communist regime. Thousands left the island after Castro took over, and the waiting list of those who wish to leave is very long indeed. It is difficult to generalize about the motives of those who are leaving today, but the evidence available suggests that the majority are going primarily because they find the conditions of life too hard. They condemn the system not because is is undemocratic or indifferent to human rights (it is both), but because it failed to deliver the goods. If they could be sure of being better fed, clothed and housed, they would stay. If this analysis is anywhere near correct, it is hard to argue that communism as such is anathema to the majority of Cuban people. To all appearances at any rate, the creed (in so far as it is understood) sits lightly.

This may be in part because of the Cuban character. To the outside observer the most striking characteristic of the Cuban is the human warmth which enables him to fit easily into the life of his community. The Cuban may not love his neighbour as himself, but he makes a better stab at it than most of us. The gregarious instinct of the Cuban makes regimentation less irksome than it would be otherwise. The communal activities of the mass organizations — in which membership is hard to avoid — are not wholly unenjoyable. In addition the Cubans have a good sense of humour which the regime is wise enough not to stifle (jokes against the regime are permitted in the theater, for instance). The net result of all this is that Cubans are a little like children who have not been spoiled — taking inordinate pleasure in simple things.

Castro is aware, however, that he must improve the economics of the island if he is to keep the approval of his people. One short term goal was to have an increase in the sugar harvest so it would top the 10 million ton level for 1970. A great deal was done to bring it about, and although it failed by less than two million tons, this was a marked improvement over the previous year's harvest of less than five million tons. In order to make the country less vulnerable, diversification has taken great strides. Marine resources are tapped on a scale never attempted before. Planned production of fish for 1970 was 175,000 tons compared with 25,000 tons before the Revolution. With 8 million head of cattle and a huge program of artificial insemination based on the crossbreeding of the traditional Brahmin with the imported Holstein, dairy and meat production can be expected to go ahead fast. Cuba is well on the way in self-sufficiency in rice and egg production is soaring. There are also extensive citrus plantations which are doing well. Irrigation, roads, fertilization, and in certain sectors mechanization, are also bringing the country out of its backward state. According to the plans, sugar will account for considerably less than 50 per cent of the total value of agricultural production. At present it accounts for over 70 per cent.

There is still very little money in Cuba. The profit motive is, of course, not considered, and so the zeal and determination of the people has to bring the country ahead. But after many years of slaving, even the most revolutionary person will at times give up hope. Yet, Castro is unwilling to introduce the profit motive in order to get the country where he feels it should go. In that sense Castro's communism is much purer than that of the Soviet Union which did introduce the profite motive.

For the people, the lack of money makes things more difficult. On the other hand, many things are free already: education, of course, and basic medical services; most housing; weddings and funerals; admission to sporting events; and, for an ever-growing proportion of the workers, the midday meal. The ultimate goal, according to the regime, is to bring about a moneyless society in which everybody would be provided with the comforts and amenities as well as the necessities of life. Each is to receive according to his needs.

But it is not likely that this will ever come about. Who is going to determine what a man's needs are? Is it Castro? Right now he has numerous cars, a helicopter, and a number of houses at his disposal. Are they really necessary? There are still a few things in Mr. Castro's Cuba that have to be ironed out yet, and it may well be that the task will never be completed.

J. J. Bout.

From the Mailbox

•

"MAY YOU ALWAYS BE JOYFUL IN YOUR LIFE IN THE LORD"

How many of us can really live up to this wish of Paul? May I illustrate this with some typical conversations: Do you benefit from the sermons? Yes and No, because I felt he should have . . . Do you joyfully contribute? Yes and No, because it is a crying shame that always the same people . . . Are you active for the Kingdom? Yes and No, because I disagree with . . . Do you belong to Christ? Wow, now it is getting to be uncomfortable. Yes and No, sometimes I do, up and downs you know, after all we are all sinners. Another visit is marked off as faithful church people. But, I ask you, where was the enthusiasm? Is this a typical home visit — God forbid! Yet ask your elders.

I assume I am not alone when I ask. What is missing if I can not be always joyful and praise Him in all things? How much more we could accomplish with less arguing, less criticizing and a little more love, more joy.

We have all heard about certain people attending prayer meetings and forming their own cliques. Many have followed the discussions in C.C. about the "Pentecostals".

And this will give much food for thought. But do we give them a fair judgement? Why so much talk about speaking in tongues, why so much talk about certain rituals — are we afraid of something?

I have attended only one of their meetings and, therefore, can only pass on a limited view and certainly a most personal experience. I am certain that every one will have their own impressions and opinions but I am also certain that no one can escape the feeling that here is unmistakable joy in the redeeming work of our Saviour and they show it in their own way in the meetings and they prove it by talking to others and bringing them to the knowledge of Christ. The Holy Spirit is present in their meetings and it is very evident by their enthusiasm.

Yet, why do we have to meet in separate groups, why do some leave the Church? For if one has the Spirit, than why not join your fellow believers, for the Church is still His Bride.

Let us pray as church members that more of us may experience that JOY these people have and with this joy we may help the Church be more of a shining light. For we are the chosen race — chosen to proclaim the wonderful acts of God. LET'S DO IT TOGETHER.

A. Lammers.

Cobourg, Ont.

Pastoral Counselling

FACING COMPETITION

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

We are discussing various steps that lead to maturity. The third of these steps is answered by this question, "How well do we face up to competition?" It is hard for a child to play games, especially those kind of games in which it is possible for them to lose at times. A child will become angry or indignant or lose heart if he constantly loses in a game. It is good for children to learn to play these games because in this way they learn also to face the competition of life, even though it is difficult for a child to accept the fact that sometimes he wins and sometimes he loses. These are the kind of games he should learn to play.

But there are a lot of adults who have this same difficulty. There are some who do not play the games of life too well because they are afraid they are going to lose. Or when they do lose in the game of life, they feel bitter or hateful or resentful. Some people have this difficulty in every area of life. We are living in a very competitive world. There is competition on every side. No matter which profession or which position in life that you have you are bound to face some measure of competition.

Now the real question is, "How well do we face up to competition?" There are some people who are overly competitive. They are the go-getter type of individual who thrive on competition. In fact, they can not do well without it. They cannot stand the quiet stable situation where the course has been planned and the outcome is pretty well known. They revel in the uncertainty and the excitement and they get a thrill from beating out the other fellow and coming out on top. These people are among the explorers, the adventurers, and the pioneers. These are the kind of people you find in the busy places of life. Who are constantly at work, feverishly trying to get ahead of others.

Life is full of the competitive go-getters and they often feel driven to the point of tension in trying to keep up with the pace that is set. When once this competitive spirit gets a hold of us, it is very difficult to stop again. We begin to feel that we have to do all things well, that we have to do things just a little bit better than somebody else does. And in these people there is a strong need to excel. You find, that if they build a house, they have to build the nicest house in the block. If they bake a cake, it must be the fanciest and best cake at the bake sale. This is an urge which is often developed in childhood. A child often finds that this is a good way to gain acceptance and love and admiration. We encourage them to take this kind of attitude. A special premium is placed on excellence and high marks. Parents will often pay their children if they get an "A", when possibly they should be satisfied if they get a "B". This is good in itself, but it carries with it a certain amount of danger. For those who develop this urge to a high degree, especially when they push themselves beyond the limits of their capacities, they are in danger of breaking up. And this is one of the reasons why many people cannot face the competitions of life, because they are overly competitive. They have the kind of temperament that is willing to move along when the pace of life is fast and when they are engaged in a task that is particularly challenging to them.

This is one extreme to which you go. These are the kind of people who seem to feel that they have to be like superman and in this way only they can attain the things that they want out of life. There is something good about this, but there are some very real dangers involved in it.

On the other hand, there are also people who do not face competition too well because they cannot accept rivalry. They are the kind of children who in early days had a great deal of rivalry among them in the family. They find that they cannot keep up with some others and for this reason they feel bad and they feel defeated and they begin to feel inadequate and inferior. Others again in turn are filled with jealousy because it sets up a certain type of rivalry within them which isn't healthy. This, too, in turn is a dangerous attitude to take towards competition. We know that we are going to gain sometimes and going to lose at other times. And for this reason we must not become too bitter when we lose.

I have met in my lifetime a number of storekeepers, businessmen, who have small businesses. In former days these corner grocery stores, or these small enterprises, were rather profitable. There was something cosy about them. They would often allow their customers to charge more than was good for them, and in this way they were helpful, they were a neighborhood store. But with the coming of the large supermarkets, with the large marketing agencies that have come, the small corner store has been lost. And some of the men and the women who have been involved in this kind of business have turned very bitter. Bitter against their friends and against their neighbors because of the fact that they no longer were able to compete with these large enterprises.

We know that in the course of merchandising there has been a lot of progress. In this way we know too that there has been much competition. Competition which has often squeezed out the little man. And we have to recognize these facts, even though they are hard to accept, that this is the kind of world in which we are living. And to become bitter and to become hostile about this only hurts us. It hurts no one else. This attitude toward competition is like the little boy who starts crying when he loses in a game of checkers or in some other game. It is not a wholesome attitude towards competition.

Facing the competitive world, I think, requires certain things of us. The first requirement for all of us is that we have to recognize that we all have strong points and we all have weak points. We have points in life in which we can succeed and we also have our limitations. And we must learn to live within these limitations of ours. We know that we can push ourselves and strain ourselves only up to a certain point, and then we reach the breaking point. We build up too much tension. You find the kind of people who have done this, who have constantly been pushing themselves and driving themselves and their families and the people who work for them, until they cannot take it themselves anymore. They are not competing in an adult way. They are showing a lack of maturity.

I think the Bible teaches us very definitely that we should be content with such things as we have. We must learn to know that there are certain people who can accomplish things that we can not accomplish. That there are others who are able to do certain things that we cannot do. And for that reason we must learn to know that there are limitations also within our lives. We cannot do all things well. And it might be well for us sometimes to make a list of the things that we can do and the things that we cannot do well, and to try to push for success in the areas of life in which we know that we can succeed. We must learn to be content with the things that we have.

Then we should learn to recognize that God leads the affairs of life and that He allows some people to gain greater wealth, to gain a higher position, to have more in life than others do. And He does this in His wisdom. Sometimes there are people who have great wealth, but they are extremely unhappy. Then, too, in turn God allows us to go through certain experiences in life in order to mold in us the kind of traits of character that He wants us to have. In the human symphony there is room also for the smaller instruments and we must sometimes content ourselves to play second fiddle in God's orchestra, rather than to think that we have always got to be the concert master.

Learn to face competition. Set lofty goals for yourself. Strive to reach these goals, but remember that we are just plain human and we are not supermen.

I like the statement that Jesus makes about Mary when He commends her for the act that she performs when He says, "She has done what she could". That is all God expects of you and of me. Learn to compete in a mature way.

THOUGHT FOR TODAY: The lack of confidence often implies an element of selfishness, We think too much in terms of self. Of what others will think of us or say about us. We must move from self-consciousness to self-confidence. For the law of the Kingdom of God is, "If you lose yourself sacrificially, you will find yourself."

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Strange Situation

From several sides we receive kind advice on the progress of the new theology. We must not criticize the men who study hard and do their utmost to help the churches with their results.

We are told not to believe that these men reject the Bible. People who have been in Holland for a while and letters sent from there assure us that the theologians don't make any changes in the Bible at all. They just leave it as a whole. They do not want to take portions away or add anything. Their only aim is to find a new way of explanation. . . .

They honestly try to give a different exegesis of the Bible contents. We should be thankful for their important work, because this is exactly what the church sorely needs in this modern age: a new and refreshing insight in the Bible message. Therefore, we should ardently pray for that work instead of criticizing and condemning it permanently.

Complaint can be heard that many articles in several papers on this side of the ocean are continuously bothering and hampering the men who are engaged in such difficult and important work. We are urged to trust those truly christian scholars and to accept their statement without any prejudices and with the same openness as these modern theologians show, with the same love and the same courage. This would greatly promote and improve the good relationship between persons and churches.

* * * *

Among our own people, belonging to the Reformed community, we notice a similar trend of thought here and there. Sometimes we hear that the new theology needs to be given time. The least we could do is listen attentively. We should try to sharply understand what those scholars teach before we start to criticize and condemn. In examinations of future ministers in the church we should be lenient and indulgent. If a candidate declares that he has great difficulties with the historicity of Adam and Eve, and with the fall into sin, adding that the virgin birth of Jesus leaves him with a tremendous problem, which he is not able to solve, we should by no means get alarmed but we should be perfectly willing to admit such a serious brother to the ministry in our churches.

* * * *

All this, from well-planned and careful advice to an extremely ambiguous reality, sounds nice and kind, doesn't it? The present situation seems to be completely innocent. But all this is just appearance. We are reminded of the saying, "appearances can be deceitful".

If we would feel inclined to begin to think along the lines drawn by the new theology we would face big obstacles. One is the statement, "The Bible" is a human document". The scholars who use this sentence as a kind of axiom, which should be evident to everybody, propagate a half truth by it, which is worse than a lie. Since God was pleased to speak His Word to mankind through the services of human beings, every part of the Bible, every chapter and every verse became human AND divine at the same time. The Bible as only a human document cannot function as a hammer which breaks hardened hearts. The most sincere study of this human document without rendering honour to the Holy Spirit who is its Maker, wrecks the church and robs the believers of their certainty.

Another obstacle is this statement, "Jesus was a man of his time, limited in his world and life view by the time in which he lived. Here again we are facing an assertion which is definitely untrue. Since God became man, Jesus' two natures were one. More than 15 centuries ago the Council of Chalcedon confessed the existence of two natures in Christ: the human and the divine. Concerning the relation of these two natures to each other the Council confessed that they exist in Christ without confusion, change, division, or separation. This simply means that we never can set the two natures apart, especially not in seriously studying Jesus' humanity, without making any reference to Him being the Son of God.

* * * *

Lending a willing ear to the given advice would be the worst thing that could happen. We would be like people entertaining company in their livingroom, while their basement is on fire.

This is not a harsh answer to kind admonitions but is just acting according to command given to Timothy by Paul: "I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead: I charge you by His appearing and His kingdom: Herald the message; be at it when it is and when it is not convenient; confute, exhort, rebuke with unqualified patience and willingness to teach. For the time is coming when they will not tolerate wholesome instruction; instead, they will, to satisfy their own desires, gather up teachers that will tickle their ears. They will turn their attention away from the truth and will wander off to hear myths. But amid it all, you keep your head; endure hardship; do the work of an evangelist; discharge to the full your duties as a minister."

CYNOSURE

In Greek kyno-soura, dog's tail. The word indicates the constellation Ursa Minor and especially the North Star, which is a part of Ursa Minor. Further meaning: anything that guides or directs. As such it became known in "The Christian Cynosure", title of a monthly, published in Chicago, Illinois.

SCAN NER

In Presb. Journal this shocking news was found:

WILL PEOPLE PUT UP WITH ANYTHING?

At the annual convention of the Southeastern Minnesota District of the American Lutheran Church in Minneapolis, a feature of the program was the celebration of the Lord's Supper.

The congregation moved forward by rows to receive the elements. About halfway through, a young hippie-type couple arose, took off all their clothes, then joined the line leading to the communion table.

"It shocked a few people, but it didn't disrupt the service," said the Rev. Gordon Dahl.

"We didn't challenge her and she didn't challenge us. She came very respectfully. My feeling was that she was very devout," said the Rev. Sheldon Torgerson, who dispensed the bread and wine to the kneeling naked woman.

There was no "visible awareness" among the other communicants, Mr. Torgerson said, nor calls for the naked pair to be censured or banished from the ceremony.

Now. After that has had time to sink in, we'd like to follow it with a question. For years we have been trying to say that the situation in the Church has been deteriorating to the point that almost anything could happen in a service of worship. The question: Could anyone top that one?

A second question might follow hard on the heels of the first one: Who is willing to be counted on the Lord's side in an effort to restore decency, purity and theological integrity to the Church?

☆

In the same paper I found something to remember:

What is the righteousness of God? It is a divine attribute, divinely given. It is a supernatural quality conferred only on those who recognize their own utter helplessness and accept God's free gift. It is the perfection of God, given by His Son to those who come to Him in humble, childlike faith.

There is a striking illustration of this truth to be found in the Chinese character "i", which means righteous. This character is a combination of the two other characters, the one, "wo," the personal pronoun — I, or me; the other, "iang," meaning a lamb. But, when this character designating a lamb is superimposed on the personal pronoun, me, it becomes "i" — righteousness.

What a perfect picture of God imputing the righteousness of Christ to the believing sinner. When God looks down and sees over me the Lamb of God He does not see me and my sins — He sees the righteous part of the redeeming work of Christ, to glorify the body.

☆

A few items from the quotes and comments column in The United Church Observer:

Rundle United Church in Banff, Alta., is the church that operates the Unsquare Cellar, a coffee house subsidized by $6,925 from national church funds, which last year attracted 10,000 young people.

Rundle is also the church that built a formidable steel fence to keep hippie loungers off the lawn. The $200 bill for repairing the lawn after previous summers was too much for the church's 144 members.

U.S. President Richard Nixon has been named "Churchman of the Year" by Religious Heritage of America in recognition of his "deep religious commitment". No comment.

In Roman Catholic circles, they're saying that bishops attending the next Vatican council will be accompanied, not by their theological advisers, but by their wives.

And at the Council after that, so the story goes, female bishops will bring their husbands.

Quote from the Rev. Harold Vaughan, secretary of the Division of Ministry and Education, when asked whether it was moral for a girl in a miniskirt to take part in a worship service, and whether she did not have some responsibility to others:

"Whether she is moral is between her and God. Whether she is acting responsibly in wearing a miniskirt depends on the shape of the legs underneath it."

HITHER and YON

Found in the bulletin of Peterborough, Ont. C.R.C.:

COMMUNIST RULES FOR REVOLUTION

In May 1919, at Dusseldorf, Germany, allied forces captured a very significant document: "Communist rules for revolution."

As you read these rules now, 50 years later, keep in mind what you are reading and hearing everyday via the news media:

A. Corrupt the young; get them interested in sex. Make them superficial; destroy their ruggedness.

B. Get control of all means of publicity, thereby:

1. Get people's minds off their government by focusing their attention on athletics, sexy books, and plays and other trivialities.
2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.
3. Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule, obloquy.
4. Always preach true democracy, but seize the power as fast and as ruthlessly as possible.
5. By encouraging government extravagance, destroy its credit, produce fear of inflation, with rising prices and general discontent.
6. Promote unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of government toward disorders.
7. By specious argument cause the breakdown of the old moral virtues, honesty and sobriety.

C. Cause the registration of all fire arms on some pretext with a view to confiscating them and leaving the population helpless.

★

Slowly, extremely slowly Dutch services are going to disappear. The consistory of Guelph C.R.C. reports:

The Dutch services were a point of discussion. It was decided to have them no longer in the regular schedule but as extra services, once a month. Contact will be sought in this matter with the Reformed Church.

The same consistory reports on Foreign Missions:

The consistory tried hard this year to get a missionary preaching for us like last year. We all remember the very inspiring Rev. M. VanderBilt from Japan. This year Rev. A. Rumph from La Plata, Argentina was supposed to have been in our midst, but due to circumstances beyond our control Rev. Rumph could not be here. He wrote us a letter that although there are about 12 small evangelical churches in La Plata, most of the new neighbourhoods on the outskirts of the city do not have any evangelical witness. The chapel is a rented hall and located in one of these neighbourhoods. The attendance is still small, but they are happy that soon about 10 people will do confession of their faith. They have begun with the distributions of Gospel portions and information about the chapel. Rev. Rumph is blessed with enthusiastic and competent help of two national workers, a lady who graduated from a Lutheran Seminary and who looks after the little bookstore and a student who takes care of most of the correspondence. There is lots more Rev. Rumph could tell us about the work in God's kingdom, and he is sorry that he cannot be in our midst, but please continue to pray for the work of foreign missions and think of your missionaries when you give your donation today in the collection.

★

A strong and true remark was made in the bulletin of the Ebenezer Can. Ref. Church of Burlington, Ont.:

It may be superfluous to encourage you to attend several important meetings in the coming weeks. In our Confession we say that "we believe that we are a living member of the Church and forever shall remain so". Being such a living member, we want to do our share in whatever is undertaken to the edification of the Church. The Church in this age has no use, whatsoever, for dead members, nor for those who sit back and stand aloof from where the action is.

★

Kildonan C.R.C. of Winnipeg, Man. published a statement of concern:

A "statement of concern" by our consistory will be read to Classis about refusing admission to the ministry in our denomination to qualified applicants not educated in our Seminary on the ground that there is not sufficient need.

★

Taber's, Alta. Chr. Ref. consistory could not do better. Its announcement in the bulletin speaks for itself:

The Synod of 1969 had decided, that there should be more participation and activity on the part of the congregation in the worship services, and the consistory in reviewing the proposed new order of worship felt, that the changes would be too great at this time for this congregation, thus it proposed a very slightly changed order of worship in attempting to carry out the decision of Synod. However, seeing the various reactions and communications sent to the consistory about the minor changes, **it would appear that at this time the Taber Congregation is not really for any changes!! Thus for the time being the order of worship shall remain as it is.** The consistory wishes to thank those who communicated with the consistory about the proposed alterations in the order of worship.

★

Since the Simcoe, Ont. C.R.C. saw its vacancy fulfilled a new column in the bulletin makes good reading for all of us:

From the pastor's desk:

Today we are standing at the beginning of a new season in the life of our church. May the Lord bless us as we go forward in His service. We pray that both as a community of believers and as individuals we may say with Paul: "For me to live is Christ", and that these words may determine all the things we have to do.

The complaint is often heard that there is so little we can do. Dear people, there is as much to do as we want to do; and even then most of the work remains unfinished. This week's bulletin offers many unique opportunities for service. Catechism, Sunday School, providing meeting facilities for the young people, participating in society life, supporting the work of educating our covenant children in the ways of our Lord, praising the Lord with song in hospital and county home, witnessing at the County Fair Bookstand, visiting the sick among us, and rejoicing with the parents of newly born children in the household of God. May we never say: There is not much to do. Remember, anyone who is a member of the Church of Christ is called upon by God to do His work in this world. Let us then serve; each in our own way, but all to the glory of God.

★

The bulletin of the CRC of Bowmanville brought some humor, to be enjoyed by Frisians:

A Smile. — The following appeared in the church bulletin of Lemmer, Fr. Personally I had no difficulty reading it, except the first part of the last line which translates: "If however, it remains white, . . . etc." - AVB.

★

In closing this comes from Smithers, B.C. Christian Reformed Church:

QUOTATION: "We fooled ourselevs into thinking that secular education was harmless as long as we could keep the Catholics, or some other denomination, from using it to teach their particular views. We still live in this naive view, as is proved by the vast number of evangelicals who send their youth to secular universities and colleges, supposing that, aside from Bible and religion courses, subjects have the same content and are taught in the same way in both secular and Christian schools.

"Let there be no mistake about it. There is a very real difference between the secular and the truly Christian institution. The difference is found in the classroom. It makes a difference when the whole range of arts and sciences is seen within the framework of a Christian world view.

"In a pluralistic society, should Washington (or Ottawa, J.T.) planners have the right to say what education shall be subsidized? If the rich man's son is subsidized in a secular college, should not the religious student have a right to an equal subsidy in the college of his choice? I think there is a fundamental bit of human right involved here, and we have been silent about this injustice much too long." (E. Cattell in **Christianity Today.**)

TRY IT

No. 28

The name of a Bible book could be used for showing exclamation.

Solution No. 27:

statutes-ordinances
(U.S. taste and ten coirs).

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.00

Marriage and Anniversaries $6.00

Notifications of death $5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Mr. & Mrs. Charles Huizenga, R.R. 1, Bloomfield, Ont. are happy to announce the engagement of their daughter

LYNNE KATHLEEN NORTON
to
DIRK AREND JAN KAMINK

son of Mr. & Mrs. Derk Kamink, R.R. 2, Consecon, Ont.

The marriage will take place on Saturday, October the 10th at 3 P.M. in the Christian Reformed Church of Bloomfield.

Officiating: Rev. P. Breedveld of Holland Marsh.

1930 — 1970

Met grote dank aan God hopen wij op 15 oktober 1970 de 40-jarige echtvereniging te vieren van onze ouders

P. SCHALK
en
G. SCHALK—VREEKEN

Wij hopen dat de Here hen nog lang voor elkaar en voor ons wil sparen.

Psalm 103.

Hun dankbare kinderen:
Corrie en John Van Steensel, Vernon, B.C.
Gerry en Janny Schalk, Cranbrook, B.C.
Mary en Bill Miedema, Vernon, B.C.
Case en Florence Schalk, Lethbridge, Alta.
Arie en Dienie Schalk, Lethbridge, Alta.
Peter en Hennie Schalk, Lethbridge, Alta.
Joey en Shirley Schalk, Chetwynd, B.C.
John Schalk, Coalhurst, Alta.
en 18 kleinkinderen.

P.O. Box 668,
Coalhurst, Alta.

1935 — 1970

On October 18, the Lord willing, we hope to celebrate with our parents and grandparents

JAN WILLEM BERKENBOSCH
and
HARMINA JOHANNA BERKENBOSCH—GROOT ROESSINK

the occasion of their 35th wedding anniversary.

We praise our Heavenly Father for keeping them together in good health during all these years and hope and pray that they may enjoy many years together in God's loving care.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."
Psalm 23:6

Their grateful children:
Pierrefonds (Que.):
Herman and Tiny Berkenbosch.
Edmonton (Alta.):
Jake and Gerry DeHoog.
Joe and Hermien Oostenbrink.
John and Ann Berkenbosch.
Peers (Alta.):
Winson and Josie Elzinga.
Edmonton (Alta.):
Roy Berkenbosch.
And grandchildren.

Edmonton (Alta.),
13008 - 113 Street.

JARVIS, ONT.
MEAT MARKET AND GROCERY STORE

Dit is een heel goede winkel in Jarvis, goede omzet in vlees en kruideniersewaren. Kan uitgebreid worden. Reden van verkoop ouderdom. Alles inbegrepen, inboedel, winkel en pakhuis. Jarvis heeft een goede toekomst. Er komt een staalfabriek en olieraffinaderij in deze omgeving. Vraagprijs $40,000. $10,000 down.

contact

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone 549-3894.

Heeg 1945 — York 1970

On October 18, 1970 we hope to celebrate with our dear parents

GERRIT HOGETERP
and
ZUS HOGETERP, nee WIJNJA

on their 25th wedding anniversary.

We thank the Lord for giving us our parents and we pray that He will keep them in good health and happiness for many more years to come.

Their thankful children:
Peter & Wilma Wamsteeker, nee Hogeterp,
Peter, High River, Alta.
Ben.
Ruth Ann.
Karl William.
Audrey Theresa.
Beverley Patricia.

R.R. 1, York, Ont.

1945 Klaaswaal — 1970 Oakville

"Thy Word is a lamp unto my feet and a light unto my path."
Psalm 119 v. 105

On November 8th, 1970, the Lord willing, we hope to celebrate with our dear parents

AREND PIETER KERSTEN
and
TRYNTJE KERSTEN—IN 'T VELD

the occasion of their 25th wedding anniversary.

We thank the Lord that He has kept them safe and happy for these years and pray that they may enjoy many more years together in God's care.

Their grateful children:
Kincardine, Ont.:
Arend & Dianne, Shelley Kathleen.
At Home:
Jane.
Dick & Corinne.
Cees.
Margaret.
Mariam.

2130 Salmon Rd.,
Oakville, Ontario.

Krabbendijke 1945 — Aylmer 1970

"For he who has pity on them will lead them."

On October 25, 1970 we hope to celebrate with our dear parents and grandparents

TONY VAN RHEENEN
and
CORRIE VAN RHEENEN, nee COK

their 25th wedding anniversary.

We, their children, are grateful to the Lord for His abiding faithfulness and pray that they may have years of health and happiness together.

Chatham, Ont.:
Margie & Bill DeJong, Paul.
Chatham, Ont.:
Edith.
London, Ont.:
Peter.
Aylmer, Ont.:
Margret.
Sylvia.

Reception at Aylmer Christian Reformed Church, Oct. 24, 1970, 8:00 P.M.
88 Elk Street,
Aylmer, Ont.

On zondag 27 september 1970 nam de Here tot Zich in Zijn Heerlijkheid, ons getrouw medelid

NANNIGJE DOLDERSUM (SCHONEWILLE)

weduwe van Roelof Doldersum.

De Heer van leven en dood trooste de familie.

Ps. 103:17 & 18.

Namens de leden van de Chr. Ref. Vrouwenvereniging "In 's Konings dienst", Newmarket, Ont.

Tot onze grote droefheid is nog onverwacht van ons heengegaan onze zeer lieve vrouw, moeder en grootmoeder

CORNELIA BERGHOUT, geb. KRUITHOF,

op de leeftijd van 60 jaar.

Haar leven was een getuigenis van haar hoop op de Here.

"De Vader nam haar aan Zijn hand, bij Hem in het beloofde land."

Fam. Dirk Berghout.

582 Chamberlain,
Peterboro, Ont.

2 Oktober 1970.

Op 23 september 1970 nam de Here tot Zich in Zijn Heerlijkheid ons trouw medelid

Mr. D. OOSTRA.

Moge de wetenschap dat zijn sterven gewin was een troost zijn voor zijn vrouw en kind.

Namens de Mannenvereniging van de Chr. Reformed Church of Thunder Bay, South, Ontario.

Hiermede geven wij U kennis van het plotseling overlijden van onze kleinzoon en neef

CHRISTOFER RAVENSBERGEN,

op de leeftijd van 13 jaar.

Moge de Here van alle leven de zo diep getroffen ouders Chris Ravensbergen en Josephine Ravensbergen, geb. Kleer troosten en kracht geven in dit smartelijk verlies.

Winona, Ont.:
J. Ravensbergen.
H. Ravensbergen, geb. Guyt.
New Westminster, B.C.:
Catharina den Haan, geb. Ravensbergen.
B. den Haan.
Toronto, Ont.:
Annie.
Winona, Ont.:
Francisca Hilvers, geb. Ravensbergen.
H. Hilvers.

Today, after much suffering, we are thankful that the Lord has redeemed to His glory, his child, our dear husband, father and grandfather

JOHN KALDEWAY,

at the age of 60 years, to praise Him forever before His throne. We sorrow, but not as those who have no hope.

Imkje Kaldeway—Siderius.
Martin H. Kaldeway and Alice.
Dianne Termorshuizen—Kaldeway and Bill.
John Kaldeway and Sylvia (Ottawa).
Mary Kaldeway.
Herman Kaldeway and Dirma (engaged).
Peter Kaldeway.
And 7 grandchildren.

Psalm 23.

Brockville, Ont.
October 4th, 1970.
527 Stewart Blvd.

Op zondag 4 oktober 1970 werd uit onze kring weggenomen en opgenomen in Heerlijkheid ons getrouw medelid

Mr. JO KALDEWAY,

geliefde echtgenoot van Mrs. I. Kaldeway—Siderius.

Jac. 5:11.

De Bijbelstudie Club:
Mr. en Mrs. P. Euverman.
Mr. en Mrs. P. Hofstra.
Mr. en Mrs. H. Milder.
Mr. en Mrs. T. Siderius.
Mr. en Mrs. P. Veenstra.

Brockville, Ont., 4 okt. 1970.

De Vr. Ver. Ora et Labora te Brockville, Ont. betuigt aan Mrs. I. Kaldeway—Siderius en kinderen haar hartelijk medeleven met het heengaan van hun geliefde man en vader

Mr. JO KALDEWAY.

Zondag 1, Heid. Cath.

Brockville, Ont., 4 okt. 1970.

Mrs. P. Veenstra, Pres.
Mrs. S. de Jong, Sec.

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age 23, wishes permanent employment as heavy equipment operator. Familiar with all phases of construction and maintenance and operation of machines. Experienced on Koehring K 205 (cable), Koehring 466, and Hy-hoe 580 backhoes. Write to box 2296, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

On September 19, 1970 it pleased the Lord to take unto Himself in her sleep, in her 73rd year, our mother and grandmother

Mrs. FRANCYNA BUIS,

widow of Nicolas Buis.

Mr. & Mrs. P. Provoost (Mary), Kingsmill, Ont.
Mr. & Mrs. G. Huizing (Myna), Sault Ste. Marie, Ont.
Mr. & Mrs. Geurt Buis, Mount Brydges, Ont.
Mr. & Mrs. Richard Buis, Kingsmill, Ont.
Mr. & Mrs. G. Driesman (Jennie), Lambeth, Ont.
Mr. & Mrs. R. Greer (Jane), Aylmer, Ont.
Mr. & Mrs. Nic Buis, Aylmer, Ont.
Mrs. J. Kivimaki (Minnie), Kirkland Lake, Ont.
Mr. Bernard Buis, Toronto, Ont.
And 38 grandchildren.

Psalm 23:1.

Aylmer, Ont.

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160 acre beef farm, 140 workable, 20 bush, bank barn 60x100, implement shed, silo. Seven room modern brick house. Ill health reason for selling. $35,000 with about $10,000 cash. Owner will hold mortgage for balance.

258 acre beef or hog setup, 233 workable, 10 acres bush, 30 acres seeded, large bank barn, silo, implement shed. Three bedroom home, 4 pc. bath, modern cupboards, new oil furnace, $49,500, good terms, balance one mortgage at 8%.

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SOUTH AFRICAN STUDENTS BUILD BRIDGE IN SWAZILAND

(Potchefstroom, South Africa) Students of the Potchefstroom University for Christian Higher Education, all members of a Calvinist Society here, have built a hanging bridge at a missionary post in Swaziland during the recent winter vacations. The same group was responsible for the erection of a church building in Botswana. The majority of members of this church are Bushmen. (RES)

NETHERLANDS REFORMED COUNCIL SEES FUTURE OF CHURCH AT STAKE

(Grand Rapids, Michigan) In a letter to the churches the moderamen of the Netherlands Reformed Church (Hervormde Kerk) has written that they cannot escape the impression that "the years of the seventies will be decisive for the situation of the Netherlands Reformed Church, for the fellowship of the churches in the nation and perhaps for the church in general." The reason for the deep concern of the moderamen lies in the 'crisis of faith' which it sees in the churches today. Again and again the question arises: "Who is God? Where is God? What can we and what may we know of him? Does he speak to our generation or is he silent?" Behind these questions lies a deep doubt whether it makes any sense at all to speak about God or to believe in him.

Sensing that the very existence of the church is at stake, the moderamen called in its letter for a "new understanding of the fundamental and redemptive reality of life in peace with God, justified by faith in Jesus Christ." (RES)

DATA CENTRE

Oct. 17	All Ontario Diaconal Conference, 11th Annual Meeting, Knox Chr. School, Bowmanville, Ont.
Oct. 17	Fall Concert, London, Westminster Sec. School.
Oct. 22	"Did they or didn't they . . .?" An open CLAC discussion evening for Toronto and surrounding areas. Willowdale Chr. Ref. Church, 8 p.m.
Oct. 24	10:00 a.m. Conference of the Federation of Christian University Students. Music room, Arts Bldg., University of Guelph. Morning — "Shall we join the Revolution?" Afternoon — Seminars: The Christian Revolution. Evening — An exploration in Christian Drama and Music.
Oct. 28	Jarvis Community Hall: Opfiering fan it Fryske Stik "De dochters fan 'e baes".
Oct. 29	Feike Asma. Special Memorial Concert. Collingwood, Ont., Trinity United Church, 8.15 p.m.
Oct. 30	Hamilton Chr. High School: Opfiering fan it Fryske Stik: "De dochters fan 'e baes".
Oct. 31	Feike Asma. Special Memorial Concert. Toronto, St. Paul's Anglican Church, 227 Bloor E., 8.30 p.m.
Nov. 3	Feike Asma. Special Memorial Concert. Hamilton, Central Presb. Church, Charlton & Caroline Sts., 8.15 p.m.
Nov. 4	Fryske Joun Strathroy, Ont. Opfiering fan it blyspul "De dochter fan e baes".
Nov. 18	Back to God Hour Rally, St. Catharines, Maranatha Chr. Ref. Church.
Nov. 19	Back to God Hour Rally, Toronto.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.

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The first meeting of team "A" of the A.A.C.S. DISCOVERY II series "Explorations in Contemporary Living" will be held at 8:00 p.m. in the following communities (speaker for all communities Rev. L. Tamminga on "The Institutional Church in Biblical Perspective").

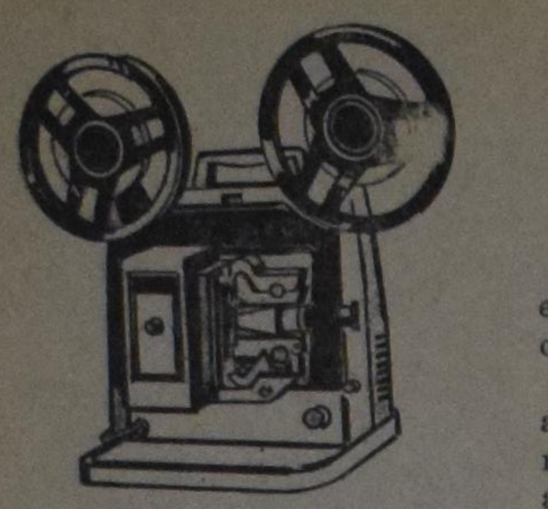
Oct. 19	Thunder Bay, Ontario. (See local announcements for locations.)
Oct. 20	Kildonan Chr. Ref. Church, 225 Sutton Ave., North Kildonan, Man.
Oct. 21	Lethbridge Chr. Ref. Church, 1807 - 2nd Avenue "A", North Lethbridge, Alta.
Oct. 22	St. Matthews United Church, (Emmanuel Chr. Ref. Church), Corner of 26A St. and 21st Ave. S.W., Calgary, Alta.
Oct. 23	Third Chr. Ref. Church, 143rd St. and 107A Ave., Edmonton, Alta.
Oct. 26	First Chr. Ref. Church of Lacombe, 7 miles west of Lacombe town limits and 3 miles south.
Oct. 27	Telkwa Chr. Ref. Church, Highway 16 West Telkwa, B.C.
Oct. 28	Terrace Chr. Ref. Church, Sparks St. and Straume Ave., Terrace, B.C.

The first meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. James H. Olthuis on "The Institutional Church in Biblical Perspective").

Oct. 21	Sioux Center, Iowa. (See local announcements for location.)
Oct. 23	The New Westminster Chr. Ref. Church, Meeting Hall, 8255 - 13th Ave., Burnaby, B.C.
Oct. 26	Seattle, Washington. (See local announcements for locations.)
Oct. 27	First Chr. Ref. Church of Victoria, 661 Agnes St. (off Glanford Ave.), Victoria, B.C.
Oct. 28	Second Chr. Ref. Church, Old Clayburn Road, Abbotsford, B.C.
Oct. 29	First Chr. Ref. Church of Manhattan, 7 miles south of Manhattan, Montana.

The first meeting of team "C" will be held at 7:00 p.m. in the following communities (speaker Dr. Hendrik Hart on "The Institutional Church in Biblical Perspective").

Oct. 21	Westboro Baptist Church, Educational Wing, 307 Richmond Road, Ottawa, Ont.
Oct. 22	Grace Chr. Ref. Church, Grace Ave. and Berry St., Chatham, Ont.
Oct. 23	First Chr. Ref. Church of Sarnia, 787 Murphy (Corner of Exmouth and Murphy), Sarnia, Ont.
Oct. 26	Drayton Chr. Ref. Church, Drayton, Ont.
Oct. 27	First Chr. Ref. Church, Talbot St., London, Ont.
Oct. 28	The Mount Hamilton Chr. Ref. Church, Upper Wellington St. S., (near Stone Church Rd. E.), Hamilton, Ont.
Oct. 29	Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.
Oct. 30	Calvin Memorial Christian School, 300 Scott St., St. Catharines, Ont.



Movies WITH MEL

WOODSTOCK, Warner Bros.

"Looks like a Biblical Theme," commented one black-haired hippie in over-sized orange glasses, as he overlooked the crowded hillside of a Woodstock, New Jersey farm, the scene of a 1969 music festival. Yes, it did have all the appearances of the gathering of the five thousand, except that Jesus wasn't there. Music there was, but even that wasn't the best of folk or rock music.

The producers wished to present an unbiased picture of a typical rock music gathering. And in this attempt they even included varying opinions of different people in the immediate area affected by the festival. Not all the remarks that the people made were favourable; although the large number of festival sympathizers was surprising. The music, the rain, the pot-smokers, the naturalists, the medical crew, and even the toilet cleaner, all were represented, and most of them in a happy mood. Whether anyone became tired after three whole days of constant music and, most likely, very little sleep is not evident from the film. Neither does it delve into the results or the after effects of the weekend. Positive effects were probably few and difficult to find.

The movie is a lengthy one, three and one-half hours to be exact. The first half of the movie seems to be building up to an interesting climax by means of the introductory scenes, to the actual festival. But when the festival itself was finally underway, the climax that one expected to come, in the way of some profound musical experience, was not reached; one was left out on the limb of expectation.

The filming is uniquely done although not quite professionally in every respect. A great deal of the film was presented simultaneously in the fashion of placing two or three films side by side. The effect is interesting and especially so when varied with the single reel effect. Certain places of the film showed lags and sections of blank screen-evidence of poor film editing.

And therefore even though the price of the ticket to the movie is not as high as the price of the ticket to the real thing it wasn't worth the movie either.

Why did Woodstock, N.J. and Woodstock, the film, attract so many youths while they both cost such a great deal of money and since the music is not all of a very high calibre? One might say, in the usual manner of reply, that these young people are shiftless and lazy, and that they are attempting to escape the pressures of reality. Some of them are undoubtedly there for those reasons, but others have more purpose than that in coming to Woodstock, the festival or the movie. One person who was interviewed replied with a more profound answer than he was aware of because he expressed one of the main reasons for the convergence of so large a gathering. He replied that most of the people who had come to the festival, had come in order to find out what other people were doing, "how other people were making it;" in other words, how other young people were finding answers to the serious problems in life and how others were finding reasons for living on. "Besides," he added, "the music isn't everything.'

Woodstock festivals and Woodstock movies can very simply be condemned and forgotten, unless of course a relative or an acquaintance is involved. But, with an eye on the times, maybe our folksingers — we have them too — ought to have been there to provide an answer of sorts. That question is one that may be considered or ignored.

H. A. De Vries.

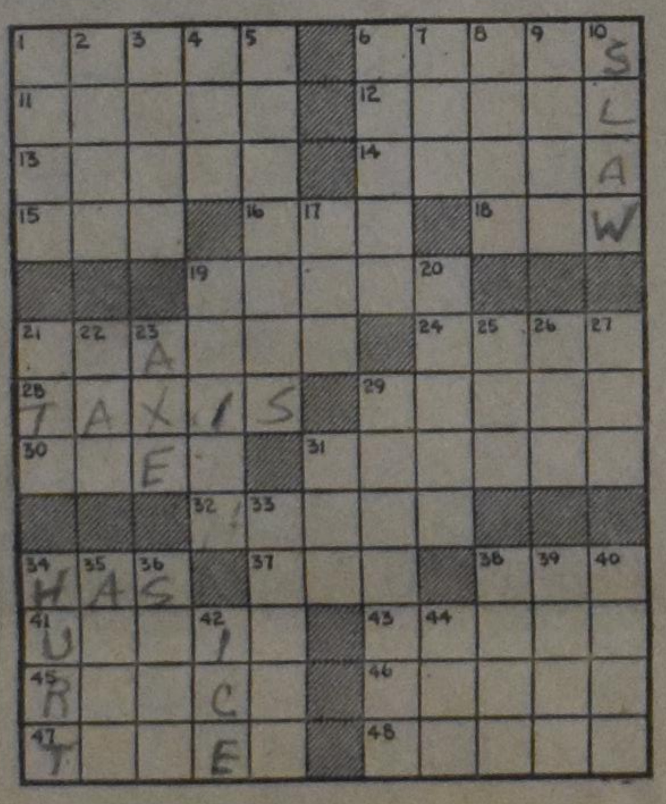
CROSSWORD PUZZLE

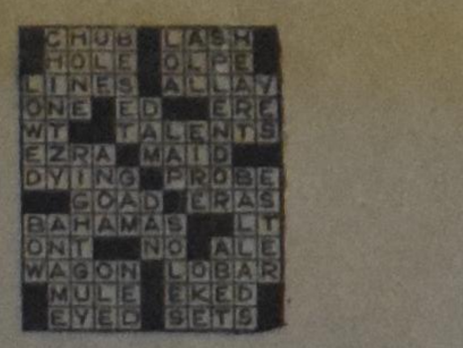
ACROSS

1. Pawns
6. Tent folds
11. Shoelace sheath
12. Union chapter
13. Kind of cheese
14. Additional
15. London suburb
16. First-rate
18. Mend
19. Soup
21. Whitish
24. Down with! (Fr.)
28. Metered vehicles
29. British county division
30. Son of Noah
31. Conditions
32. Devout
34. Owns
37. Pitcher Seaver
38. Neon, for one
41. Meat jelly
43. Dog
45. Austrian psycho-analyst
46. Among (Fr.)
47. Friend (Brit.)
48. Lavished

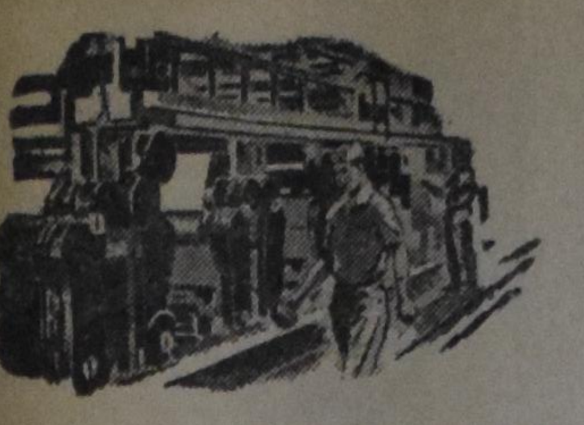
DOWN

1. Cough
2. Monster
3. Sail fastener
4. New Zealand parrot
5. Venice cathedral (2 wds.)
6. London street
7. Bagels and ——
8. Behaves
9. Peel
10. Cabbage salad
17. Shy
19. Airship
20. Laughs
21. Tribunals (abbr.)
22. Exclamation
23. Tool
25. Minor role
26. Form of "to be"
27. French pronoun
29. Baffled
31. Michigan canals (inf.)
33. Restless
34. Injure
35. Afloat
36. Point of land
38. Deity (Ger.)
39. Land measure
40. Farm building
42. On thin ——
44. Palestine plain





SOLUTION to previous Crossword Puzzle



From other presses

CHURCHES SUPPORT REVOLUTIONAIRIES

Despite the howls of worried politicians the World Council of Churches in Geneva has announced a grant of $200,000 toward revolutionary and underground organizations in South Africa.

The unusual fact is that the revolutionaries are dedicated to violence and death in their efforts to overthrow "apartheid."

Thus, churches (if the World Council really does speak for them) are stooping to carnal methods in their bitter opposition to racial discrimination.

Of course the World Council of Churches has not been noted for any consistency other than the espousal of controversial causes such as the recognition of Red China and the condemnation of the Vietnam war.

Yet one does not have to be a theologian to understand that two wrongs do not make a right; subsidizing communist guerillas and inviting bloodshed can hardly be holy acts.

Moreover, the unbeliever who casts a critical eye upon the church can not be other than disillusioned.

St. Paul taught that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." But instead of asserting moral force by fasting, prayer and strong preaching of the Word of God, too often, it seems, the church resorts to dismal politicking.

Perhaps we choose such feeble means today because we forget that in another era rebel rulers feared only the prayers of men of God.

—Terrace Herald.

CANADA SAVINGS BONDS

We will have an opportunity to "invest in Canada" again this year through the purchase of the 1970/71 Series of Canada Savings Bonds which did go on sale October 5th.

This year marks the 25th anniversary of Canada Savings Bonds. Since the first CSB campaign in 1946, more than 3.2 million people have migrated to Canada, and many of them have become annual purchasers of Canada Savings Bonds through the Payroll Savings Plan, an easy and painless way to save towards personal goals.

They have bought Canada Savings Bonds through the Payroll Savings Plan as a means of starting a new life in their adopted country, for the purpose of saving towards a home, a farm, or getting established in their own business. They have also bought them to save for a trip "back home" to see friends and relatives, or to help bring loved ones to Canada.

In addition to their attractiveness to the individual purchaser, Canada Savings Bonds also serve a very important role in the financing needs of the Government of Canada. They have made it possible for the Federal Government to rely less heavily on the regular capital market or on the banking system for its financing operations.

Much of the Government's requirements for borrowed funds arises from its programs of a capital nature, designed to improve the social capital structure of the whole country — harbours, roads, airports, public housing and many other services.

Up to $25,000 worth of this Series of Canadian Savings Bonds may be purchased, and it is important to note that the Bonds may be cashed at any time for their full face value plus earned interest at any chartered bank in Canada.

Last year more than 647,000 employees took advantage of the convenience of Payroll Savings Plan in 5,200 companies, and bought $287,500,000 worth of Canada Savings Bonds this way.

With this year's attractive bond issue, campaign officials hope to persuade an even greater number of people to learn how easy it is to save by buying bonds through the Payroll Savings Plan or at any branch of a chartered bank.

The new bonds have an average annual yield of 7¾ per cent if held to maturity in 11 years. The annual rate of interest is 6¾ per cent in the first year; 7¾ per cent in each of the following three years, and 8 per cent in each of the final seven years.

Good Books

are your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

The following titles of English Bonus Books are at this moment all in stock:

One subscription: WHEN THE BAMBOO SINGS, by H. G. BRENNEMAN; GOOD NEWS FOR MODERN MAN (New Testament in Modern English); N. STONE 100 BASIC BIBLE QUESTIONS ANSWERED; REV. T. C. VAN KOOTEN: LIVING IN A NEW COUNTRY; PROF. DR. J. KROMMINGA: IN THE MIRROR; C. SLUYS: A PREY TO SATAN; PROF. A. M. REHWINKEL: THE FLOOD; F. F. BRUCE: THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE?; J. NORVAL GELDENHUYS: THE INPIMATE LIFE (for engaged and newly married Christians); C. S. LEWIS: THE WEIGHT OF GLORY; REV. J. K. VAN BAALEN: THE GIST OF THE CULTS.

WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

We also have a number of Dutch titles available, namely:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

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